An incorruptible Key

Composed of the

CX. PSALME,

WHEREWITH

You may open the rest of the holy Scriptures:

Turning it selfe onely according to the composure and art of that lock, of the closure and secrecie of that great mystery of God manifest in the flesh, but justified only by the spirit, which it evidently openeth and revealeth, out of

Fall and resurrection,	Wisdome and foolishnesse,	Curse and blessing,
Sin and righteousnesse,	Strength and weaknesse,	Man and woman,
Ascension and descension,	Mortality and immortality,	Kingdome and Priesthood,
Heighth and depth,	Jew and Gentile,	Heaven and earth,
First and last,	Light and darknesse,	Life and death,
Beginning and ending,	Unity and multiplication,	Allsufficiency and deficiency,
Flesh and spirit	Fruitfulness & barrenness,	God and man.

And out of every unity made up of twaine, it openeth that great two-leafed gate, which is the sole entrie into the City of God, or new Jerusalem, *into which none but the king of glory can enter*: and as that porter openeth the doore of the sheepfold, *by which whosoever entreth is the shepherd of the sheep*, See Isa. 45. 1. Psal. 24. 7, 8, 9, 10. Iohn 10. 1, 2, 3. Or (according to the signification of the word translated *Psalme*) it is a pruning knife, to lop off from the Church of Christ all superfluous twigs *of earthly and carnall commandements*, Levitticall services or Ministery, and fading and vanishing Priests, or Ministers, who are taken away and cease, and are not established and confirmed by death, as holding no correspondency with the princely dignity, office, and ministery of our *Melchisedek*, who is the onely Minister and Ministery of the Sanctuary, and of that true Tabernacle which the Lord pitcht, and not man. For, it supplants the old man, and implants the new: abrogates the old Testament or Covenant, and confirmes the new, unto a thousand generations, or in generations for ever.

By Samuel Gorton, *Gent. and at the time of the penning hereof, in the place of Iudicature* (*upon* Aquethneck, *alias* Road Island) *of Providence Plantations in the Nanhyganset Bay New England.*

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Z33.15

To the worthies[a] & much honoured in the Goſpel[b], thoſe who occaſioned the penning of this Treatiſe, by Letters out of the Maſſachuſets[c], together with all our indeered and longed-after ſociety, that love and have learned the truth as it is in JESUS, in *Providence Plantations* in the *Nanhyganſet Bay, New England:*

Grace, mercy, and peace be multiplied to you[d] and your offſpring for ever[e].

Dearely beloved in the Lord,

THough in the eye of the world you ſeeme to be *ſtrangers, ſcattered abroad throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia*[a], yet are you as thoſe *twelve Tribes ſcattered abroad, unto whom our great Apoſtle and high Prieſt*[b] *daily ſends greeting*[c], whereby you are *with thoſe twelve Tribes (under hope of the promiſe) incouraged inſtantly to ſerve God day and night*[d], *and for which hopes ſake, though you be often drawn before the rulers of this world, and accuſed by ſuch as ſay they are Iewes but are not*[e], yet is it for no other end, but that the Lord, by leading you through *Heatheniſh Nations*, may thereby inſtruct you in the *ſignification of all voices that are in the world*, that ſo you may utter in them all *the praiſes of him that hath called you out of darkneſſe into his marvellous light*[f]; for there are *ſo many kinds of voices in the world, and none is without its proper ſignification*; ſo that if we knew not the meaning of the voice, we ſhould be as *Barbarians one to another*, in our expreſſions, and receptions of the things of God[g].

Obſerve therefore, that the changes the Saints paſſe through in this life, is onely to give them the knowledge of all voices and ſounds, that ſo they may *ſpeake by revelation, by knowledge,*

a 2 *by*

a *Acts* 5.41 *Ruth* 4. 11. *Mat.* 10.13 *Rev.* 3. 4.
b *Rev.* 5. 9, 10.
c 2 *Sam.* 17. 10. *Can.* 3. 7. *Eph.* 4. 20, 21. *Heb.* 11. 34. 1 *King.* 18. 7
c *John* 7. 41.
d 1 *Pet.* 1. 1, 2. *Jude* 2. *ver.* *Pſal.* 69. 35. 36. *Pſal.* 102. 28. *Pſal.* 89. 29
a 1 *Pet.* 1. 1.
b *Heb.* 3. 1.
c *James* 1. 1
d *Act.* 22. 7.
e *Rev.* 2. 9. *Rev.* 3. 9.
f 1 *Pet.* 2. 9.
g 1 *Cor.* 14. 10, 11.

h 1 Cor, 13. 6. *by prophecying*, and *by Doctrine* h, for *things without life give a* 1 Cor. 14. 7 *sound unto us whether pipe or harp* i, even the courses the world holds with us in this life, *who are dead in sinnes and tres-* k Epho. 2. 1, 2 *passes* k, *and have no life of Christ in them at all* l, yet even these l Rom. 1. 12. give a certaine and distinct sound unto us, that wee stand in 12. readinesse *prepared for the battell*, and know very well *what* John 6. 53. *is piped and harped* m. So that when the world thinks it is m 1 Cor. 14. confounding us by their *Babilonish* conference and courses 7, 8. held with us, they are then contrarie to their owne nature, ability and intentions, instructing and teaching us in the high n Rom. 8. 28 things of God n, and howsoever they are in *a babilonish con-* o Gen. 11. 7, *fusion* o, yet doth their voice or voices *give a certaine and di-* 8, 9. *stinct sound unto us* p, *so that wee are not terrified by our adver-* p 1 Cor. 14. *saries* in these their practises, *which is to them an evident token of* 7, 8. *perdition, but to us of salvation and that of God* q; for it is e- q Phil. 1. vident and apparent, *that God is our salvation*, and not the pow- 28. er and policy of the world which doth nothing else but seek r Psal. 137. our ruin r. 7, 8, 9.

But you know the hand of the Lord upon our adversaries, s Act. 20. amongst whom hee hath brought us in every place s, who 31, 32. have sought our hurt t, *and wrested our words to effect their* t Psal. 38. *ends* u, the more they have struck at us, the more they have 12. broke themselves in pieces in the waies of their Covenants Psal. 41. 7. and Combinations, in the wayes of their Assemblies and u Psal. 56. 5 Associations in which they delighted to put such confidence and trust, which appeare in the eyes of all to bee but *as that broken reed of Ægypt, whereon if a man lean it will go into his* x Isa. 36. 6. *hand and pierce it* x.

So that you may sing with the Psalmist a hymne of praise, wherever the Lord hath led you, saying, *there brake hee the ar-* *rowes of the bow, the shield and the sword, and the battell, Se-* *lah: thou art more glorious and excellent then the Moun-* *taines of prey, the stout-hearted are spoiled, they have slept* *their sleep and none of the men of might have found their* y Psal. 76. 3 *hands* y. 4, 5.

Freely therefore can I make choice of you to patronize this small Treatise or *Epistolium*, if now were the time *that na-* z Gen. 46. *turall breath should no longer preserve this present life* z; *for there* 33.

are two things necessary in the patronage, defence, or protection of any thing.

First, *that the Patron be wise and able to judge of the state and condition of the thing patronized*, to give it its due respect, worth and usefulnesse, according to its nature and relation.

Secondly, he must be *furnished with ability to answer all objections that may bee made to invalid, weaken or enervate that which is committed unto him to bee patronaged, defended and spoken for*: in both which respects it is joyfully presented unto you, being very sensible and willingly acknowledging that God hath made you instruments not onely to consent unto and conclude upon, *but also to teach and instruct mee in these or such like principles from the Word of the Lord unto my edification and comfort*, therefore cannot but bee able (through God) to discerne the nature, benefit, and use of them.

And for the answering of objections that might be made by any Adversarie, I doubt not, knowing very well, that when you have been in your solemne exercises, gaine-sayers being present, and when you have beene brought to answer before worldly Governours, Church-Assemblies, and Jewish Senedrions, there hath not appeared *a spirit able to resist or gaine-say that wisdome and spirit by which you have spoken* [a], which spirit uttereth it selfe freely *without respect of Persons* [b] *in all the Congregations and Assemblies of Saints*, giving words for edification and comfort of the Church sometimes in one, and sometimes in another, *that all flesh may bee silent before him* [c], *and onely listen unto the Oracle of God by whom hee is pleased to utter it* [d]; *for yee may all prophecy one by one for the edification of the Church, but if any thing bee revealed to another that sits by, let the first hold his peace* [e], and that is the order of the Churches of the Saints, or of that *great Saint or holy one of Israel*, for *God is not of confusion* like that way of *Babel* [f], *but of peace*, or as the word signifies, of unity, for every Saint is one with, and hath a like share in every particular grace uttered or exercised in the Church; in case the *lamps in the Temple be trimmed* [g], *and the bowles of the golden candlesticks richly filled by*

[a] *Act.* 6. 10
[b] *Rom.* 2. 11. *Acts* 10. 34, 35.
[c] *Zach.* 2. 12, 13.
[d] 1 *Pet.* 4. 11.
[e] 1 *Cor.* 14. 29, 30, 31.
[f] *To speak one a verie one a several language.*
[g] *Exod.* 27. 20.

f *Zech.* 4. 11,12,13, 14. *by those two pipes that empty themselves into them* f, otherwise if we find the Ministery of the Word so *monopolized*, that it is *tyed unto one in the Church, more then to any other, or all the rest*, (which one cannot be justified to be the head of the Church, which is the *prerogative royall of the Son of God, that great heard-man, shepheard, and feeder of Israel* g) then may we know that in that place *vision failes* h, *yea the light of the Sanctuary is gone out*, for they have hewen out unto themselves a Ministery, divination, and vision, *by the art, wisdome, and will of man, prostrating themselves thereunto*, depending upon man, and not on the Son of God, *who utters himself in whom he pleaseth, choosing the foolish things of the world to confound the wise* i, so that we may plainely discerne, that in such waies of Ministery *the people sits in darknesse, and under the shadow and regiment of death* k, and are in that condition the *Prophet* speakes of, *behold the people borrow much, but they never pay againe, whereas the righteous is mercifull and giveth liberally* l, like unto the two daughters of the Horse-leech, they cry *give, give* m, are alwaies in want and necessity of hearing, but never bring forth any thing to give againe in publishing the riches of the Gospell to their brethren, they never pay againe, as though the word were not to bee *put forth unto the exchangers* n, and binds them over to returne it *with increase and advantage*. Of that sort are these (that tie the Ministration of the Gospell to any particular man in the Congregation) which our Apostle speakes of, *that are ever learning and never come to the knowledge of the truth* o, ever borrowing, but never found paying againe p.

These think and boast, they receive the Word with great joy, and cheerfulnesse, and with no small ingagements for the maintenance of him that brings it, that he may live upon the Gospell that preacheth it; but if it should bee brought, by such as looke to live on it indeed q, that is, when they preach unto a people, they expect that fruit, crop and harvest of the grace of God to arise amongst them, and appeare in that glorious manifestation of that abundant and rich grace of God in Christ in every of the Saints, *which is the very life, comfort, and sole satisfaction of him that speakes it, and the onely tie and cause*

g *Psal.* 80. 1. *Psal.* 23. 1. *Joh.* 10. 11, 12, 13, 14. *Gen.* 49. 24.
h *Isa.* 28. 7. *Ezek.* 7. 26.
i 1 *Cor.* 1. 27, 28.
k *Ier.* 6. 4. *Mat.* 4. 15, 16. *Isa.* 9. 1, 2.
l *Psal.* 37. 21.
m *Prov.* 30. 15.
n *Mat.* 25. 27, 28, 29.
o 2 *Tim.* 3. 6, 7, 8.
p *Psal.* 37. 21.
q 1 *Cor.* 9. 13, 14.

cause of his abode and stay amongst them: if the Gospell from a spirit that looks only for livelihood in such things (*in the matters of God*) appeare, then will these carnall framers and erecters of Ministers and Ministries prove *Jannes and Jambres to resist the truth, for then is the time to manifest and shew themselves* r, as of old men of the same mind did in *Ægypt*, and also so in the wilderneſſe ſ in their wresting of it.

r 2 *Tim.* 3. 8, 9.

But, *Oh how happie a thing it is* (as you know, for I appeale unto you herein) *for brethren to live together in unity* t! for so the word is, that is, to see themselves so united *in the Sonship of God, as to have an equall share, right and interest in every particular grace of the Gospell*, be it what it is or may be, otherwise they can never acknowledge themselves to be equall *sharers of death, and in every particular misery thereof through the fall*, which is to deny *that by nature we are all alike* u, and so overthrowes the grace and blessing of the Gospell: for, the one *sets forth the truth of Christs death*, and the other *the glory of his resurrection*, and if we give not each of these its due, we spoile the Sonship that is of God, both unto our selves and those that heare us x. But the unity of the Saints *is through that holy unction upon the head, even our spirituall Aaron* y, and also *upon his beard* z, that is, it multiplies its self as *the haires upon the head* *, yea, upon the *border or coller of the garment, viz.* strongly binding and uniting the whole vestment together, *that no rent nor schism can befall it, or be found in it*, else do we not hold the *head which by joynts and bands tieth and coupleth the whole body together to bee one, and so it increaseth with the augmentations of God* a; that word translated *increase* or *augmentation*, signifies to *advance* or to *grow together*, so that we are increased, or advanced together with the Son of God, and according to that fulnesse, growth, or advancement of the Son of God; such doth our Apostle reckon and account ours to be, for according to the advancement and fulnesse of his death, such is ours b, and we know that hee was lifted up, and *triumphed upon the Crosse* c, which death admits of no increase or diminution, for it is full according *to the fulnesse of him that filleth all things* d, so also according to the fulnesse of the advancement of his resurrection and ascention, such is ours e, and wee know, *that*

ſ *Exod.* 7. 11, 12, 13. *Numb.* 16. 1, 2, 3, 4.

t *Psal.* 133. 1.

u *Eph.* 2. 1, 2, 3.

x 1 *Cor.* 8

y *Psal.* 45. 7

z *Psal.* 133. 1, 2.

* *Psal.* 40. 12.

Mat. 10. 30.

a *Col.* 2. 19.

b 2 *Cor.* 1. 5

c *Joh.* 3. 14.

d *Col.* 2. 15. *Eph.* 1. 2, 3

e *Rom.* 8. 17

our

f Heb. 7 26 *our Mediatour is made higher then the heavens* f, so that they that teach degrees in the house of God, and in the grace of the Gospell from such Scriptures as these, *they teach perfection by the*
g Gal. 2. 16. *Law, by which no flesh can be justified* g, *for if righteousnesse were*
h Gal. 2. 21. *by the Law then Christ died in vain* h, such kind of Ministers neither know how sin is taken away by the Son of God, nor how the righteousnesse of the Son of God is made that righteousnesse that justifies sorry man; for he takes away our sin by becoming that in us *that is miserable unto the uttermost* i, *and not in*
i Heb. 7, 25. *way of any gradation at all*, and we are blessed in him by becoming one with that righteousnesse *that is perfection in the height*
k Heb. 7 26 *thereof* k, *which knowes nor can admit of any gradeall distinction at all, being the righteousnesse of him who is God over all, blessed*
l Rom. 9. 5. *from eternity to eternity* l, and such righteousnesse and perfection can onely give the spirit of man content, for if he can comprehend it and go beyond either *in looking forward or backward, he makes an end of his happinesse and is at a losse in himselfe.*

m Deut. 25. 13, 14, 15, 16. Exod. 16, 36, Prov. 20. 10 n Heb. 8. 2. o Joh. 1. 14. 16. Col. 1. 19. Col. 2. 9, 10 p Psal. 71. 22. Psal. 89. 18 q 1 Tim. 1. 17. * 1 Cor. 12. 8. 1 Mat. 11. 19. f 1 Pet. 1. 18 19, 20.

So that the weights and measures of the Sanctuary m, namely of that Sanctuarie the Lord pitcheth and not man n, are upon termes of certainty for the *truth of them*, as also *of fulnesse for the perfection of them* o, for there is in the house of God *stone and stone, Epha and Epha*, as the words are in the places quoted, that is, one bigger and heavier then another, and one lesse and lighter then another, for there is not a greater measure of humiliation and a lesser in this house, *for there is but one humiliation of one Son of God*; so also there is not a greater and a lesser exaltation in this house, *for there is but one exaltation of that one Son of sorry man*, there is not a greater and lesser sanctity and holinesse in this house, *for it is but one sanctity or holinesse of that one Saint or holy one of Israel* p, there is not a larger and more specious wisdome, and one of a narrower scantling to be mentioned in this house, for *it is that one onely wisdome of him that is onely wise* q, that *is to be the only word* *, *and only to be justified in the house of the Lord* r; there is not a more famous redemption and deliverance and one of a lesser and more inferiour nature to be heard of in this Assembly, *for it is a ransome not by any corruptible thing, but by the precious blood of that undefiled Son of God* f, for *it is he who of God is made unto us*

or as the word is in us all these things t, that *according as it is written, he that rejoyceth let him rejoyce in the Lord, or as the words are, hee that praiseth himselfe, let him praise himselfe in the Lord* u, that so *the glory may be given to him and not unto our selves* x; if then the vision doe appeare unto us as to our spirituall *Jacob, we see it extended from heaven to earth, and from earth to heaven,* from the highest excellency *of the Son of God* to the lowest and deepest misery of the Sons of men, and from the lowest misery *of the sons of men* to the highest glory and dignity of *that Son of God* y; such is *the* z *ascention and descention of the Angells upon that son of man,* that is, the message or Ministery of the Gospell is such in all the Revelation and Embassage thereof, as descends from the highest to the lowest, and ascends from the lowest unto the highest, *and then onely doe wee anoint the head stone as a pillar, or stable and firme state and condition of holinesse unto the Lord* *, and give it the name of *Bethell*, even the house and dwelling place of the Lord for ever a, *of such substance and certainty as to become pillars in the house of God* b, *and to be made an habitation for God for ever* c *are the matters of this Kingdome* d.

And in this point is the world much deceived, *in our seeming high-flown Professors* or *Phanaticks* of these times, who think the Revelation of Christ stands in some strange apparition, which is such a new thing unto the *Spirit of God in that man, that others that have the Spirit* e *may not attaine thereunto:* But whatsoever is revealed unto the Saints of the true knowledge of Jesus Christ, it is a thing familiarly knowne unto the Spirit, *who is acquainted with the deep things of God* f, and in that respect all things in the Word of God *are old Commandements given unto us, which we have knowne from the beginning,* and so there is no newnesse in it at all g, neither is there any thing in the Word of God *but to the spirit of man* h *is a new thing, strange and wonderfull as though it had never appeared before* *, and in that respect the whole Word of God in every particular thereof, is *a new Commandement given or written unto us,* and so *it is true in him, and also in us* i, for if darknesse in us do *not passe away,* the light cannot be made manifest, and so *the truth consisteth in God and man,* in light and darknesse, *the one*

t 1 *Cor.* 3. 30.
u 1 *Cor.* 1. 31.
x *Psal.* 115. 1.
y *Gen.* 28. 12, 13.
z *Ioh.* 1. 51.
* *Gen.* 28. 18
a *Gen.* 28. 19.
b *Revel.* 3. 12.
c *Eph.* 2. 21. 22.
d *Rom.* 14. 17.
e *Rom.* 8. 9.
f 1 *Cor.* 2. 10.
g 1 *Ioh.* 2. 7. *Rom.* 8. 27.
h *Rom.* 8. 16
* 1 *Cor.* 2. 9, 10.
i 1 *Ioh.* 2. 8.

passing away that the other may appeare and bee made manifeſt.

Of ſuch grace, truth, and certainty is the Goſpell, *that it is not without man,* which is the ballancing and ſetting the ſoule upon its true baſe and ſure foundation for ever [k]; ſo that the Revelation of Chriſt in the Church is not as a phantaſma or uncertaine viſion that comes and goes upon *dubious* termes, lifting up to heaven whilſt it abides, but when it is gone no ſuch matter, *but the viſions of God are the manifeſtations of the Son of God upon grounds and termes of infallability and certainty,* as when we ſee the light to be light, and know it to be ſo from the nature and operation of darkneſſe, all the world cannot make us thinke it is ſome other thing, *nor can wee approve of him that goes about to perſwade us thereunto*; of ſuch like certainty are the viſions and revelations of the Goſpell; therefore do the Saints of God bear witneſſe unto the things of God *as of that which was from the beginning, which wee have heard, which wee have ſeen with theſe our eyes, which we have looked upon, and theſe hands of ours have handled of that word of life* [l], *for that light was made manifeſt, and we have ſeen it, and beare witneſſe, and ſhew unto you that eternall life which is with the Father, and is made manifeſt unto us,* or as the word is, in us [m].

So that the goings up, the departures or going away of the *viſions of God* is not *a leaving of the ſoules of the Saints at a loſſe for a time, or vacant and deſtitute of his preſence,* it is but a diſtinct *and gracious change of the viſion, adminiſtration, or apparition from one glory unto another* *, for the perpetuall delight and refreſhing of the Saints, ſo that when viſion ſeems to ceaſe in one diſtinct and particular reſpect, the ſoule is filled in another particular and diſtinct reſpect, which alwaies keeps the heart of a Chriſtian in its approach unto and familliarity with his maker, and every diſtinct way of Gods manifeſtation *having the weight of heaven in it he finds a glorious entrance into the Kingdome, and Regiment of a dear or onely ſon* [n], and cannot be at a loſſe of the love of the Father, nor laid waſte and emptied of the bleſſing of his preſence [o], *no more then the Son of God can loſe (for a moment) the light and luſtre of that continuance which is one and the ſame with himſelfe* [p].

k 1 *Cor.* 3, 11.
l 1. *Joh.* 1. 1.
m 1 *Joh.* 1. 2
Gal. 1. 16.
* 2 *Cor.* 3. 18.
n 2 *Pet.* 1. 11.
Col. 1. 13.
o *Iſai.* 63. 9.
Iſai. 43 2.
p *Joh.* 17. 22.
Joh. 14. 9. 10.
Joh. 15, 19. 20, 21.

Theſe

These things I make bold to put you in remembrance of, not as to informe you, knowing you have them in that ſtore-houſe and treaſurie which is your owne, which the world knowes not of, neither doth it know you, nor can it acknowledge the one, nor the other, for the abundant riches of this treaſurie is *Chriſt, in you the hope of glory*[q], *and we know that as he is ſo are we even in this world*[r]. q Col. 1.27. 2 Cor. 4: 6.

For we know that the Son of God is come, or ſprung up, as the word ſignifies, in his Saints, *and hath given us a mind to know him which is true*, that is, hath ſet up a light* in our minds to acknowledge him only that is truth and ſubſtance and no vaine ſhadow nor ceremony at all[s], *and we are in him that is true in that his Son Jeſus Chriſt*, that is, we are of him that is truth, and of that his Son Jeſus Chriſt, that is, of that lineage, race, and off-ſpring of him[t], and ſo it anſwers to the former Verſe, *the whole world is of that wicked one*, for ſo the word is[u], *this is the true God* or this is the verity of God, *and everlaſting life*, in that way of multiplying of himſelfe by Jeſus Chriſt, *without whom no verity, truth, nor certainty of God appears unto the creature*[x], *little children, babes, or Idiots*, as the word ſignifies, that is, children in reſpect of any eſtimation or dependance you have of the things of this preſent life; Idiots in regard of any knowledge or skill you have of the things of God and matters of eternal life; (as of your ſelves) *keep your ſelves from Idolls*, that is, look diligently unto your ſelves that you eſteem not of, nor depend upon thoſe *falſe Chriſts*[y] *and carnall worſhips* which the world hath vainely formed and moulded up unto themſelves[z]; ſo *are you hence forth no more children but are met together in the unity of faith, and acknowledgement of the Son of God, in a perfect man, in the meaſure of the age of the fulneſſe of Chriſt, in whom all the body being coupled and knit together in every joynt for the furniſhing of it ſelfe, according to that effectu all power in the meaſure of every part, receiveth increaſe of the body in the edifying of it ſelfe in love*, AMEN.

s 1 Joh. 1. 17.
t Act. 17. 28, 29.
u 1 Joh. 5. 19.
x Joh. 14. 6. Mat. 11. 27
y Mar. 13. 22.
z Joh. 4. 22. 2 King. 17. 28, to 34.
* 1 Joh. 5. 19, 20. Ephe. 4. 13, 14. 16.

Yours in that onely and alone bond that laſteth for ever in all ſervices of love, in life and death according to the faith of the Goſpel.

Samuel Gorton.

To the Reader.

Courteous Reader,

MY requeſt is that two things may be obſerved in thy purſuing of this inſuing Treatiſe.

Firſt, *the occaſion of the penning of it.*

Secondly, *ſome cautions in the reading of it.*

For the firſt, the Author having had to do with the men of the Maſſachuſets, and other peoples and Collonies united in New-England (*as a ſmall Treatiſe intituled, Simplicities Defence, doth faithfully declare*) ſhortly after his returne unto his family, in the Nanhyganſet Bay, *ſome of the moſt eminent and approved Church-members among them of the Maſſachuſets, writ Letters to the Authour to this effect:*

SIR,

SInce your departure from amongſt us, *M. John Cotton, Teacher of the Church of Boſton*, hath taken occaſion to expound the hundred and tenth Pſalme, *in the reading of it, wee thought there were divers glimpſes of that light which ſhineth in our Lord Jeſus, appeared unto us.* But in his handling of it, and gloſſes which he gave upon it, we thought the light and truth of Chriſt was *rather darkned and obſcured by him, then any wayes cleared and brought forth in the Church.*

We intreat you therefore, *that as the Lord gave us no little ſatisfaction and comfort in your opening of the Scriptures unto us both by word and writing, whilſt he was pleaſed to keep you here amongſt us*, ſo you will now be pleaſed, to take the paines to write unto us (with what ſpeed you can) what your thoughts may be of that *Pſalme, as God ſhall manifeſt unto you the ſenſe and meaning therof*; in the meane time we waite in a continued expectation, earneſtly deſiring our hopes in this particular *may*

not

not be deferred, blessing the Lord that his good hand of providence brought you amongst us, *though men propounded other ends unto themselves, which God hath prevented in the issue, and beautified you through deliverance, blesse we the Lord*, Amen.

Your unfeigned friends,
much indeered.

Their names are concealed of purpose to quench, or at the least keep under heart-burnings, which otherwise might break out, *for the divisions of Ruben*, that elder brother after the flesh, *that alwaies goes up unto his fathers bed and defiles his couch, are great thoughts of heart**. When ever *Deborah*, and *Barack* doe appeare *, that is, according to the signification of their names, when ever *that VVord that comes as lightning**, is revealed and made manifest in the world.

* *Iug.* 5. 15, 16.
Gen. 49. 3. 4
* *Judg.* 4. 6.

Upon the reading of the Letter above said, the Authour took pen and paper and *immediately* went about to answer the desires and expectations of his friends, and when it was writ, it was much desired to be put in print, for ease in reading, and view of all in those parts who had so lately proceeded against the Authour *in point of conscience and worship of God*, and laid things to his charge which never man heard from him*, but in many things directly contrarie to that which they affirmed, and therefore was perswaded beyond his own thoughts in the writing of it, to let it go to the presse, *being that he never desires to write any thing privately to any in the matters of God, that he would not freely publish before any in the world*, knowing that the Word of God is as free, supereminent, and void of all danger, to take hold of everie heart in the world, as the Sun in the firmament is in its course to take hold of every creature here below on the earth, and manifest its operation upon the same [3], therefore the Apostle saith, *let every soule bee subject to the supereminent power*, for so the word is rightly rendred, implying a power that depends upon nothing for support, but *hath prerogative and priviledge over and above all, which is proper to that Word or Son of God*, whom that Scripture teacheth

* *Mat.* 24. 26, 27.
* *Psal.* 5. 11.
Psal. 56. 5.
1 *Psal.* 19 4, 5 6.
Rom. 10. 18
Rom. 13. 1, 2

as

* 2 Cor. 3 6 as all others do, though applyed according to the Letter* to the Civill Magistrate, yet according to the life and spirit of the Scripture it cannot have its proper scope and end in him, for Christ is the end of all Law of relations in point of that righteousnesse that indures for ever, which is in every one that
b Rom. 10. 4 believes [b], so that the translators sometimes wrong the Text in that word translated *Magistrate*, as in *Titus* the 3. Chap. Ver. 1. *Put them in mind to be subject to principalities and powers, to obey Magistrates*, the word there translated *Magistrate*, is truly read *the Ruler in submission*, which is properly appliable unto Christ, *of whose Kingdome and Rule there shall be no end* [c] *in way of supereminency and submission, for as he is God he ruleth*
c Dan. 4 3.
d Psal. 8 6, 7. 8, 9. *over all things* [d], and as he is man, *he submits unto the will of the Father in all things* [e], so that rule and submission is founded *in*
e Luke 22. 42. *one and the same substance and being*, and shall continue and abide so for ever in Christ: So that where ever the Word of God is revealed, *there is not onely submission in the messenger unto the*
f Luk. 6 22, 23. *will of God. in whatever befalls him for the name of Christ* [f], but there is also in the Word of God *a supereminency and authority to rule, succeed well, and have dominion in whatsoever he submits and subjects himself unto the Will of the Father* [g]; so that
g Prov. 17 8. the worke of the men of this world in dealing with the people of God *in matters of the Worship of God*, is nothing els but
Psal. 1. 3. to knock themselves in pieces, and the faster they strive to stand,
Psal. 122. 6, 7, 8. the more they stumble and fall *upon that stone of stumbling, and*
h Esa. 8. 14, 15. *rock of offence* [h]; for whosoever takes upon him to redresse things *between God and the conscience* any otherwise *but by revealing of that light of the knowledge of God, in the face of Jesus*
Rom. 9. 33. *Christ* [i], even as the Sun lendeth his beames unto the earth for
i 1 Pet. 2. 7, 8. the well ordering and growth of all things here below, *he may*
i 2 Cor. 4. 6, 7. *as well interpose his owne wisdome, power and authority between the humane nature and divine in Christ, and ascribe unto himself the glory of the worke in the unity of them both, which glory God will*
k Esa. 42. 8. Esa. 48. 11. *not give unto another* [k], therefore must it be *irreligious* and *Antichristian*, once to attribute it unto the Sons of men; so long then as we know and hold the *supereminency and subjection* in the things of God, *yea that ruler in submission to be one*, so long we feare not to publish and proclaime unto the world what

what ever is revealed unto us in the Word of God, which is according to godlineſſe, and carries in it the mind of the Lord, who knowes how to maintaine his owne cauſe, and *juſtifie wiſdomes words in whomſoever ſpoken and made knowne*[l]. l *Mat.* 11.19

The occaſion then of penning of this Treatiſe, was M. *John Cotton* his preaching, not giving ſatisfaction to all that heard him upon this Pſalme: the ground of the printing of it is an indifferent eye in the Authour unto all men in the things of God, who deſires to manifeſt *God to be true, and every man a lyar*[m], *not having mens perſons in admiration for advantage*[n], m *Rom.* 3. 4.
knowing *that there is not one that doth good, no not one*[o], nor n *Iud.* 16.
fearing any that is not a *lover of truth, for it is God that juſtifies,* o *Rom.* 3. 8.
who then ſhall condemne[p]? For, *truth makes free in the publicati-* p *Rom.* 8. 33
on of it[q], for when the Sonſhip is declared, it makes free, *and* q *Ioh.* 8. 32.
if the Son makes us free, then are we free indeed[r]: Therefore doth 34.
this preſent it ſelfe unto thy view, *and lookes upon thee with an* r *Ioh.* 8. 36.
eye that ſhall judge the ſecrets of thy heart, and duly obſerve thy rejection or acceptation of it, according to the motions of thy mind, in all the out-goings and operations thereof; and thus much for the occaſion of penning, and ground of printing of this enſuing Treatiſe.

Now for the cautions to be obſerved in reading of this Treatiſe, Firſt, conſider of that great miſtake in the Miniſtery of the world, *in judging of the ſtate and differing condition of mankind in this world, teaching the workes of the Law for the righteouſneſſe of faith,* and imbracing the workes and operations of men in point of Religion accordingly, *and ſo preferre the firſt-borne after the fleſh to be the onely acceptable one in their ſocieties and Churches, &c.* judging of all they receive and rejoyce in, even as they thinke of that elder brother after the fleſh in that Hiſtory, or rather Parable of the prodigall[s]; for they think the el- s *Luk.* 15.
der brother kept himſelfe in an excellent condition, in compariſon of the prodigall, whereas the truth is, *the deſcention and humiliation, as alſo the aſcention and exaltation of Jeſus Chriſt are taught in the prodigall, and that phariſaicall righteouſneſſe of the juſticiaries of this world, is ſet forth unto us in the condition and carriage of that elder brother,* and the imployments of the Churches in theſe daies ſo acceptable unto many, according as

they

t *Phil.* 6. 7, 8, 9. they have composed themselves in severall formes, is nothing else *but that honoured field-labour of that first-borne after the flesh, which ever ends in murmuring and grudging at the bounty of the Father, unto him that hath made himselfe of no reputation, to returne in our nature into the wealth and glory of the father* [t], which

u *Luk.* 15. 29.

x *Luk.* 15, 30. kind of Sonship that ends in the flesh, alwaies keeps it selfe at

y *Esa.* 65. 2, 3, 4, 5, 6. home *in its owne righteousnesse and performances, through his vain opinionated keeping of the Commandements of the father* [u], and

z *Luk.* 15. 24. that by his vilifying and disgracing of others [x], still being upon

Revel. 1. 18 *Rev.* 2. 8. *Mat.* 18. 11. the termes of *stand by thy selfe, I am holier then thou* [y], who cannot endure the returne of him *who was dead but is alive, that was lost but is found* [z], they being alwaies such *as anger and fill themselves with wrath* *, from that bounty and goodnesse of the

* *Luk.* 15. 28. Father, to him who hath so descended out of the bosome of

a *Luk.* 15, 15. the Father into that base and servile condition, *which the rich Citizens and farmers of this world put him unto* [a]; *for hee made his grave with the wicked and with the rich in his death* [b], and

b *Esa.* 53. 9. therefore *hath hee a portion with the great, and divides the spoile*

c *Esa.* 53. 12 *with the strong* [c], *because he powred out his soule unto death* in his

d *Lu.* 15. 17, 18, 19, 20. returne unto life in the bosome of the Father [d]: So that the elder brother is *angry when he hears of that melody and dancing in the house, and habitation of the Father and the Son* [e], upon that

e *Luk.* 15. 15. joyfull returne of the Son or happy translation of death into

f *Luk.* 15. 29, 30. life, not being able to behold *that rich robe of righteousnesse* to be put upon him, that hath wasted and consumed that whole

Mat. 5. 20 patrimony of mans owne righteousnesse, *which that elder brother ever delights in and depends upon* [f], *and thinks there is no*

g *Luk.* 15. 9, 10, 11, 12. *righteousnesse that can exceed the righteousnesse of the Scribes and Pharisees* [g], and therefore will not *put on the Lord Jesus Christ* [h], *that righteousnesse which is by faith in the Son of God* [i], onely is

h *Rom.* 13. 14.

i *Phil.* 3. 9. wrath and irefull at them that have it, *and takes care onely how to make provision for the flesh* [k], nor can they indure that upon

k *Rom.* 13. 14. that hand, *or Ministery of the Son* [l], there should appeare that

l *Psal.* 77. 20 *Ring or ornament* which is of such forme *as no end thereof can be found* [m], and for those shooes put *upon his feet which is the preparation of the Gospel of peace* [n], namely that courage and fortitude of the Sons of God, it is an offence unto all such as wait

m *Luk.* 15 22. *Rev.* 14. 6 for superiority in the way of the flesh, who are ever offended if

n *Eph.* 6. 15. smooth

smooth and soft words bee not spoken, and much crouching and cringing to any thing that seems eminent to the flesh, or in the way of mans judgement o, and therefore will needs set it up in the worship of their God p.

o *Col.*2.16. 17.18.
p *Col.*2.20, 21,22,23.

Neither can they abide the *fat Calfe which is killed*, the onely refreshing and mirth both of Father and Sonne q, *Which is killed and crucified concerning the flesh* r. So that nothing of the Spirit and livelihood of that is left at all. But so full, lively, and fat of the life, spirit and power of God, that it gives plenary satisfaction, fulnesse of delight, mirth, and consolation to all those that once have a true taste, and enjoyment thereof s. Now the Churches of *New England*, with all such as stand upon the like foundation, and are in like relation unto the Father, as that elder brother was, *and ever is; labouring in the field of their own home-made covenants, and performances, cannot endure to come into the house where such mirth, melody, and fulnesse is*; Nor can they communicate with any who keep such *Festivities*: For it blasphemes, or strikes through their Pharisaical keeping of the commandements t, *piercing through all the glory and goodlinesse of man* u: That so the glory and grace of our God may spring up and appeare x. And they can no more leave their own naturall propensity, in desiring the glory of a creature to be their excellency and dignity, nor desire or incline after the other, then the earth can forsake its own naturall and ponderous condition to incline after, or lift up it self in such sort as to become one of those glorious lights, and heavenly bodies.

q *Luke* 15. 23,24,25.
r 1 *Pet.*3.18
s *Job.*1.16. *Eph.*3.10. *Col.*1.19. *Col.*2.9. *Psal.*19.10. *Psal.*119. 103.
t *Luke* 18.21
Luke 15.29
u *Isa.*40.6. 7.
x *Eph.*3.19.

Therefore it is their proper and naturall delight to hold their *feast with the leven of maliciousnesse* y: scandalizing and crying downe all those that cannot hold that unjust length and bredth together with themselves, as persons not onely unworthy of their society, in their hewn-out, formed, moulded and self-polished covenants and ordinances; but also doe looke upon them and act in their utmost endeavours towards them, as such persons whom they cannot (in their hearts) afford a place of residencie and aboad upon the face of the earth z.

y 2 *Cor.* 5.
z *Psal.*83. 4. *Psal.*83, 4.

Observe therefore, that the whole scope of this Treatise declines the setting of the crown and dignity, in the matters of God, upon the head of that brother, *who beautifies and enricheth himself with the things of man, such excellencies which man by his skil and industry may attain unto*, who will not only murmure at the glory of another a, *but shed the blood of his innocent brother, in case he once get power and authority into his hand*, if he can but draw him aside into the field, where his own superiority according to the things of man, appeares, *and the face of our heavenly Father shines not*, which is alwayes in such a field, *where the fruit of the ground is offered in sacrifice*; namely, earthly, momentany, corruptble and fading things b.

a *Luke* 15. 28. *Luke* 15. 2. *Matt.* 20.

b *Gen.* 4. 8. *Gen.* 4. 3. *Gen.* 4. 1 4

But the drift of this Treatise is, to set the Diadem upon the head *of that contemned and despised one in the eyes of all flesh* c, (in all the wayes of their carnal worships, contracts, and practises, *which are spotted with the flesh* d:) *but the chiefest of ten thousand in the eyes of the Father, the onely begotten of the Father, yea his delight and solace for ever* e.

Col. 2. 20, 21, 22, 23.

c *Isa.* 53. 3.

d *Jude* 23.

e *Cant.* 5. 10 *John* 1. 14. 18. *John* 3. 16. 18. *Prov.* 8. 30. 31.

Secondly, in perusing of this Book, *walk by it as by a river, or fountain running; in what poynt it pitcheth upon*, and comprehend, and gather up together in thy mind, both the beginning and conclusion of the matter it treateth of, as a silfull Mathematician *brings the Heaven and the earth together*, when he useth his Art to know the height and latitude he is then in, by his observation; for it is not *Bucketted up* in such particulars, as the Art of man useth to bring things into, *to take with the naturall and artificiall spirit of the reader and auditor*: which no doubt hath been a great reason of dividing of Histories, propheses, & Epistles in the word of God, into so many chapters; whereas indeed the whole matter of the History, Propheses, or Epistle, ought to be gathered up, and looked upon together, else the scope and drift, root and branch, doe not appeare unto us *as a true and infallible vision*, and so wee become not *Seers with the Prophet Samuel* f, *and the rest of the holy men of God* g. But rather utter that Spirit of *Saul* in that condition, when vision faileth, when he saith, *Seek me a woman that hath a familiar Spirit* h. The words translated, *woman having a familiar Spirit*, are in the Originall, *Baal Oboth*, as if hee should say, bring me hither *Baal Oboth*, that is, bring me hither *the Lord in a*

f 1 *Sam.* 9. 9. 11. 18, 19.

g 1 *Chron.* 33. 18. 19. *Isai.* 30. 2 *Pet.* 1. 20. 21.

h 1 *Sam.* 28. 7.

Bottle,

Bottle, or *the Lord bottled up*, that is, such a Ministery as is not as a fountaine of life i, *or as a Well springing up unto*, or (in) *or by an everlasting life* k, declaring hereby what that Ministry of the Law is, or that artificiall worship that is acquired by that art and ability, the principles whereof man naturaly hath implanted in himself, which always *buckets, or bottles up the things of God*; so as he can bring them forth at his pleasure, and so stores up Sermons and prayers, to fitt persons, times and seasons, so as to please and give content to naturall understanding and reason l, which alwayes hath an high estimation of the Traditions of its fathers m; and vilifies the command, *streams and riveret of the Citie of God* n, and from this *bottled up spirit*, or *bottled up the Lord*; for the word is of the feminine gender, noting the wayes and workes of the flesh; and hence ariseth all your pocketed up Sermons and composed & treasured up Academical *Comodies and Tragedies*, which can be kept in store to bring out at their pleasure, as though they could Lord it over the holy word and Spirit of God, *in its incommings and out-goings. in the revelation of the mind of the Father* o, *through Jesus Christ*. Whereas the Saints of God changed from the Spirit of *Saul* p, to the spirit of *Paul* q, *which alwayes forgets the things that are behind, and reacheth out to those things which are before* q, that is, the things that have passed through my heart and hand, in way of the ministery of the Gospel, they are forgotten, that is, they are to me as though they had never been, in regard of any skill or ability that is in me to gather them up, call them in, and bring them into use again, either for my own profit and comfort, or for the fruit and benefit of the Church, but am wholly at the good will and pleasure of him that gave them [in] at the first, to bring them again, and to give them their proper measure, weight, operation and glory in their return, according as they have their being in that way of Christ, without which they are as things forgotten and as though they had never been r, *further then he as a continued fountain of life feedeth them* s. *They also reach out, or stretch out themselves to those things that are before, or stand on tip-toe*, to look at the furthest distance that possibly can be, *for that which is their present help and supply*; yea, so far as God and man are by nature separated one from the other t, who are in that way of Christ become one u; and they know that no more then they can fetch

i *Psal.* 6.9.
k *John* 4.14.
l *Isai.* 5. 20. 21, 22. 23.
m *Mich.* 3. 11.
n *Mat.* 15. 3.6. *Col.* 2. 8. *Mark* 7. 8. 9
o 1 *Ioh.* 5. 7.
p 2 *Tim.* 2. 9. *Mat.* 10. 19. 20.
q *Acts* 9. 4. *Gal.* 1. 11. 12, 15, 16, 17.
r *Phil.* 3. 13.
r *Phil.* 3. 12. 13. *Iames* 1. 18. *Heb.* 2. 4.
s *Heb.* 2. 4. *Ioh.* 5. 30.
t *Psal.* 36. 9. *Psal.* 346. 1
u *Ephes.* 2. 13, 14, 15. 16.

things out of the bosome of the father, at such a distance (which never yet appeared unto them) no more can they of themselves call again any thing into present use, which hath formerly passed their hands. Whence it is that the comforter hath that two-fold office, not onely *to teach and lead forth into all truth, but also to bring to our remembrance the things that have been taught unto us* x, which the common Ministery of the world is ignorant of, *and loves that so it should be* y.

x *Joh.* 14. 26.
y *Jerem.* 5. 31

Thirdly, observe diligently in this Treatise, that as it gives all power and dominion unto the Son of God, *both in heaven and in earth*: so it also gives (notwithstanding) *due authority to all civill Magistrates, without which their right cannot be given unto them, if their place and office be not bounded within the compasse and lists of civill things.* For Christs power and authority is spiritual a; so that if once the Magistrate be ingaged, *by vertue of that his office, to deale in the things of God, and to intermeddle between God and the consciences of men*; he is then also bound over in conscience, to subdue to the uttermost of his power, all other civill States unto himselfe, *and to engage them to serve and worship the same God he serves, what ever Idoll he hath set up unto himselfe, or his Levitical Preists have framed and fashioned for him* b. and so must of necessity greed and endevour after the subjecting of all civill States unto himselfe, *else doth he not deale faithfully with his God*, which is the very spirit that suggested the like temptation unto our Lord c, which spirit Antichrist ever goeth forth in, *and so sets himselfe in the seat of God*, and proves opposite to our Lord Christ, in all things d. But keep the office of the Magistracie, (according to sobriety) within the compasse of civill things, that is to have relation to what ever concernes the relation between creature and creature simply as they stand in reference one unto another in that respect; and then in that way onely, it is the preservation and honour of all States in their severall wayes of Rule and Government: otherwise there could but be one government in the world, and all the rest must be cried own and ruinated; or if more stand, they must be altogether dishonorable. *For where God is concined to appear in the Magistracie, there the glory must be, and all other Governments under shame and contempt.* Yea the glory of that Prince that should subject all others to himselfe, is made more dishonorable then o-

a *Joh.* 18. 36
b *Dan.* 3. *Exod.* 32.
c *Mat.* 4. 8. 9.
d 2 *Thess.* 2. 3, 4.

therwiſe it would be: For if he have not honorable Princes and States, to converſe and commerce and negotiate with, his owne Crown, Kingdome and People, cannot poſſibly beare that glory and luſter which otherwiſe it would doe [e]. And wee know, that in reſpect of outward priviledges and glory that come by temporary deliverances, the Lord hath done to wicked and Heathenish Nations the like things he did of old to Iſrael the people of God, and therefore convinceth them thereof by the Prophet *Amos*, when they would have the glory of Religion to ariſe from ſuch things [f], ſaying, *Are yee not as the Æthyopian unto me, O children of Iſrael? Have not I brought up Iſrael out of the Land of Ægypt, ſaith the Lord, and the Philiſtines from Caphtor, and Aram from Kir?*

e *Pſal.* 72, 10, 11.
Iſa. 43. 3, 4. *Pſal.* 45. 9.
f *Amos* 9, 7.

So that by how much the civil Magiſtrate *intereſts his office into the Goſpel, as an order thereof*, by ſo much hee doth arrogate unto himſelf the glory of God, if things ſucceed wel: for unto Chriſt it cannot be given, but as a generall hand of providence, which reacheth to all Creatures: For his *Kingdome, Rule, and Authority* is not of this World [g]; but is *Spirituall, as he himſelfe is ſpirituall* [h].

g *Iob.* 18. 36.
h *Ioh. Iob.* 4.

Fourthly, if any thing in this Book ſeeme dark, or doubtfull, read it over and over, and peruſe the Scriptures alluded unto in the Margent; and the oftner thou readeſt it, (if thy eye be ſingle) the more light ſhall break forth [i], and the more ſhall the fruit appeare [k]. Conferre the matter propounded, and the Scriptures alluded unto, together, and the more thou ſoundeſt the *waters*, the more they will ariſe, and the depth of them appeare [l], to be waters of ſwimming, that none can paſſe over, but they ſhall flow either in the way of life or death, in his conſcience, even as the waters of *Noah* did [m]; and ſhall appeare to bee ſtrong and able to beare up the Ark of our ſpirituall *Noah*, for the ſaving of that righteous one in every particular of his Family [n].

i *Mat.* 6. 22.
k *Hoſ.* 14. 9.
l *Ezek.* 47.
m *Iſai.* 11. 9.
n *Gen.* 7. 17, *to* 24.

Fifthly, again my advice unto thee is, that thou never goe about to peruſe this Booke, but when thy ſpirit is retired, *and drunk up by the grace of God* [o], *from the cares and imployments of this life* [*], as though thou hadſt nothing elſe to doe, but attend upon him *that ſpeaks peace to his people, and to his Saints, that they return not again to the folly* of the things

o 1 *Cor.* 12. 13.
* *Mat.* 13. 22. *Luke* 5. 14.

of

p *Psal.* 85. 8. of this present life p. And when thou sees the hand of God upon
q *Exod.* 33. 11. thee so, as though thou wert to converse with him in prayer, thy heart being disposed to deale for the present with nothing, but in an immediate and familiar conversing with him q, and the hand of his providence also making way thereunto, by setting the creatures apart from being any interruption or obstruction in this present work and imployment: so shall the distillings of Him appeare, *who is a Dewe unto Israel, and causeth him to grow as a*
r *Hos.* 14. 6. 7 *Lilly, casting forth his root and branches abundantly* r: and thy smell shall be as *Lebanon, and others shall return and delight to dwell under thy shadow*; yea they, (through this meanes and Ministery that is by Christ) shall revive as the corn, and flourish as
s *Hos.* 14. 8. the vine, and the sent thereof shall bee as the wine of *Lebanon* s,
t *Hos.* 14. 9. and if this fruit be found upon thee t, my reward is given into
u *Mat.* 10. 42. my hand u. For in desiring I have desired to see the life of the
Mark 9. 41. Lord Jesus in his elect, in all the wayes of his own administration, and how am I pained till it be observed x! For that (as I have
x *Luke* 12. 50. respect unto this world) shall be the renewing of my strength,
y *Psa.* 39. 13. before I goe hence, and be no more y.

Thine in Christ Jesus,

Samuel Gorton.

Here

Here followeth a Table of what partitular poynts are handled in this Treatise, or briefly touched upon, to give occasion to the Reader of further consideration, with the particular page alluded unto by letters, according to the order of the English Alphabet.

1. *VVHat the proper ground and reason is, why men doe interpret some places of Scripture, not to bee properly meant of Christ, but of some other,* page 1. at A.
2. *The Title or first verse in the Psalme opened, and expounded,* pag. 1. at B.
3. *What the proper summe, scope, and subject matter of the Psalme is, together with the nature of that question which Christ propounded to the Pharisees in his time, from the words in the beginning of this Psalme.* p. 4. at C.
4. *How this Psalm manifesteth it selfe to be indeed the Oracle of God, and cannot be the word of a meere man, nor appliable to any earthly state and condition whatsoever.* p. 5. at D.
5. *The manner how the word of God takes our nature into a unity with it selfe.* p. 6. at E.
6 *Of what continuation and duration the death and humiliation of Iesus Christ is according to the true life, spirit, vertue, intent and meaning of it.* p. 7.
7. *What operation the death and humiliation of Christ hath upon the men of the world.* p. 9.
8 *What the proper enemies of the Priesthood of the Sonne of God are.* p. 9
9 *What the two Cherubims are that cover the Mercy-seat, in the true signification of them.* p. 16. at E.
10 *What is the onely root and rise of the manifestation and exercise of Gods power in the Church.* p. 17. F.

11 *What are the onely enemies of Christs Kingly Office in the Church, and how overcome.* p. 18. G

12 *How men may be said to deny the resurrection, authority or Kingly power of Jesus Christ.* p. 20. at H

13 *What those Cherubims placed at the East of Eden, in their true intent and meaning, are, and what their Office is to such as are in the way of sin, and of the fall.* p. 21. at I

14 *The time and manner of the Saints assembling together, when and what it is, according to the authority and operation of Gods call in the Assembly.* p. 28. at K

15 *What the proper Ornaments of the Saints are in the time of their holy assemblies.* p. 30. at K

16 *How* John *and* Jesus *are both truly said to be fore-runners, being so far different in office and quality.* p. 30. at L

17 *The proper Rise, Nature, and Number of the Oblations and Offerings of the Saints, according to the plenteous grace of the Gospel.* p. 31. at M

18 *What the Oath of God is, by which our high Priest Iesus Christ was consecrated and installed into his office.* p. 38. at N

19 *How the work of God though in it selfe a creature compirsed in time and place, may truly be said to be infinit, as God himselfe is infinite, and yet there is but one infinite.* See p. 48. above the letter O.

20 *What that Plurality properly is, which is comprehended in these words, Let* [us] *make man in* [our] *own Image.* p. 49. at O

21 *What is meant by the Angels not keeping their first estate, opened and discovered.* p. 52. at P.

22 *What the Keyes of the Kingdome of heaven are, or that Key of* David *that openeth and no man shutteth, and shutteth and no man openeth, explained and discovered.* p. 56. at Q

23 *What the life of man, (as he excells all other creatures) properly is, and of what correspondency the life of Christ springing out of death, and the death of Antichrist fading or consuming out of life, are, in way of Antithesis, or opposition,* p. 60. at R

24 *What the sound of the last Trumpet is, and how the change is made in the twinkling of an eye,* p. 60. at S

25 Severall verses opened and interpreted out of that first Epistle to the Corinthians, the 15. Chapter, to declare the nature and certainty of that oath of God, whereby our high Priest is installed into his office. p.62. at T

26 What the difference is between the Spirit of God in its interpretation of the Scriptures, and that which is truly called a private interpretation. p.70. at V

27 The nature of the fall of Man, what it is in eating of the forbidden tree, and how both the Tree of life, and the Tree of the knowledge both of Good and Evill, are said to bee in the midst of the Garden, and what it is to eate of the one, and of the other, p.71. at W

29 What it is to bee under the oath of the Curse, and how it is brought to passe to be in force, and exercised in man, who was made blessed. p. 75. at X

29 What is the ground of the translation, imputation, or reckoning of the sinne of man upon that holy and innocent Sonne of God, p.79. at Y

30 The time of the womans being in the Wildernesse, what it is, Rev. 12. and how a true forme cannot be given unto the Church of Christ, without the knowledge of it, p.80. at Z

31 What it is to fight with Beasts at Ephesus after the manner of Men, expounded and opened. p.88

32 How we are to understand that body celestiall, and that body terrestriall, which the Apostle speakes of, and what is the true glory of the one, and of the other, p.95. at B

33 What that patern is which Moses saw in the Mount, according to the mystery, truth, and substance of it, and of what use and necessity the knowledge of it is unto us, in case wee ever intend to goe up to re-edifie the house of God. p.96. at C

34 How wee are to judge of the mortality and immortality of the soule of man, and of the truth and verity both of the one and of the other. p. 98.

35 That the resurrection spoken of, and principally intended in the Scriptures, is spirituall, perfected at once in one act through Jesus Christ, and yet denies not, but confirmes the resurrection of the body out of the grave in due time. p.102. at E

36 *That the Word of God is to be held and maintained as absolute and glorious in the unity of it, as it is in its multiplication, and in the whole circumference, so also in the center of it,* p. 108. at F.

37 *What the Crosse of Christ is, and how men dishonour the Gospel, by teaching it to be that which it is not; in giving that to be the share and portion of the sonnes of Adam, which the Sonne of GOD hath taken as his owne proper share and portion,* p. 110.

38 *How we are to conceive and judge of an Eldership in the Church and House of God, in case it bee according to the order of that Priesthood of our Melchisedec.* p. 113.

39 *How we are to understand the Sacrifices, or that one Sacrifice, or Lamb, offered for, and in the Church of Christ,* p. 119. at I

Here followeth a Table containing the heads of such poynts as are handled in the second part of this Treatise, according to the order of the English Alphabet.

40 WHAT the Baptisme, or Washing of the Church is, as it is the Laver of Regeneration, and Washing away of sinne; Without which Vanity in all Baptisms. p. 10. at K

41 *A difference most needfull to bee observed between that which is properly the Crosse of Christ, and that which Doctrinally teacheth what it is, Without the knowledge whereof true Baptisme cannot be understood.* p. 15. at L

42 *What agreement there is between the taking up of our Crosse in all of Baptisme, and making it the ordinance of washing in the Church, and to take up one of the ten Words, or Commandements, and making*

making it to be our onely Rule of obedience in the Church, with the nature of that Spirit which leads to the one and to the other. p. 15. at M

43 How those manifold gifts and operations of the Spirit, are rightly to be considered in the distribution and exercise of them, in and among the Saints of God. p. 19. at N

44 What it is for the seed of the Woman to bruise the head of the Serpent, as also what it is for the Serpent to bruise his Heele. p. 23. at O

45 What wee are to thinke of those that seem to acknowledge things to bee true, and that they see them to bee excellent in Christ, but want the peace, glory and comfort of them in themselves. p. 25 at P

46 What it is for God to repent, or not to repent, p. 30. at Q

47 What is the peculiarity and universality of the Priesthood of Christ in the Church, p. 34. at R.

48 How Christ our High Priest, as also his Office are truly said to be without Father, and without Mother, and discent, without beginning of dayes, or end of life. p. 37. at S

49 Who those Kings are that are wounded in the day of Gods wrath, and the way and manner how it is to be accomplished, p. 45. at T

50 What the crosse of Christ is, further explicated, opened, and made manifest. p. 52. at V.

51 How the word L O R D is to be understood, as it is used and brought in in the the fift verse of this Psalm p. 55. at W

52 What it is to be at the right hand, opened and explained, p. 57 at X

53 What it is to wound or strike through Kings at the right hand, opened and explained, p. 58. at Y

54 What is meant by blaspheming the Sonne of Man, as also what it is to blaspheme the Holy Ghost, and how the one is forgiven, and the other can never be forgiven. p. 63. at Z

55 When the day of the Manifestation of Gods wrath is, and how it comes to be exercised in the sonnes of men, seeing that God is love even in the abstract. p. 66 at A

56 How we are mystically to understand the two great and grand Parents of all the World, tendred and set out unto us in that History of the Creation of the first man and woman, as also in the birth and bringing forth of Cain and Abel, p. 70 at B

57 *The cause and ground of mans Alienation and Estrangement from God, and how it is extended and continued still in the wicked,* p. 72. at C

58 *How men are mistaken in the fall of Angels, yea such as hold themselves Doctors of the Law, and Teachers of others; what it is, made manifest, and how we are to come to the knowledge of them, as also what necessity & use the knowledge thereof is unto us.* p. 74. at D

59 *How the Lord is truly said to rule among the Heathen, or such as are alienated, yea, even in his Saints.* p. 76.

60 *What the calling of the Jewes is, and the bringing in of the fulnesse of the Gentiles, When and in what maner it shall be,* pag. 78. at F

60 *How the fall of man, which is the very woe and destruction of the wicked, comes to be the very in-let of the grace of God unto salvation in the Saints by Jesus Christ* p. 84. at G

62 *What is the proper ground of mans breach of covenant with God, and of all those disasters and breaches that are betwixt man and man in the world, as also what is the onely proper and direct way of healing of them.* p. 87. at H

63 *How the man and the woman are said to be naked in the beginning, & are not ashamed; as also how it comes to passe, that they afterwards are said to see themselves naked, & are ashamed, according to the true mystery and intent both of the one and the other,* p. 89 at I

64 *The sinne and fall of man cannot be seen and looked upon with an eye of faith, but salvation must appeare in it; as also that the righteousnesse and resurrection of Jesus Christ cannot be seen and looked upon with a carnall and unbeleeving eye, but death and destruction appeares in it.* p 91. at K

65 *How sin and the righteousnesse of faith are neither of them both any created thing, and how each of them comes (properly to be) by generation and not else to bee heard of, found or felt by the creature.* p. 93 at L

66 *What that root is, of which the soune of perdition springeth and groweth up, as also how it is caused to rot and wither, when Christ is made manifest in the Gospel.* p. 97. at M

67 *What is the branch or top of that man of sin, and how Christ causeth*

seth that to decay and wither also, as well as the root, p. 98 at N

68 *The the triall of Gideons soldiers by drinking of water out of the river, opened and interpreted, and how it agrees with, and teacheth how the Sonne of God drinkes of the Brook in the way, in those onely approved by him, that lap up the water out of their hand, as a Dogge laps it up with his tongue.* p. 106. at O

69 *That in the very act of the humiliation of Jesus Christ, is his exaltation also in the true Mystery of his incarnation, and how it comes to passe, that of necessity so it must be, and cannot possibly be otherwise.* p. 109. at P.

70 *That as the Gospel is divulged, and commeth from one that, is not simply and onely a creature: so ought it not to bee preached unto any as being simply and meerly in the state and condition of a creature.* p. 111. at Q

71 *In what the humiliation and exaltation of Jesus Christ doe properly consist, and that it must bee so, and cannot bee otherwise,* p. 113.

72 *How Death is truly sayd to bee the last enemy that is destroyed,* p. 115.

73 *Of what use the death and resurrection of Jesus Christ are,* pag. 116. at T

74 *How the Sonne of God is subiect unto, and delivers up the Kingdome to the Father, and yet rules and governes himselfe also eternally, for of his Kingdome and Dominion there is no end: for hee shall reigne for evermore. Amen.* p. 118

Errours escaped in Printing in the first part of this Treatise.

PAg.6.line 14. for beynod,read beyond,p.9.l.36. for hoest read holiest, p.14. l.18. for all alike,read we are all alike, p.15. l.25 for ny read any. p.19.l. 24. for ementities read immensitie, l. 25. for seemes, read gives, l.30. for righteous read righteousnesse, p. 21. l. 7. for no read not, p.22. l.7. for shuttings read shutting. l. 22. for diving read divining, p. 23.l. 26. for head read heart, p.25. l.36. for crusied read crucified, p.29. l. 12. for tion read nation, the first syllable being misplaced in the former line, p. 33. l.9. for so read for, p.39.l.10. for ever read over, p. 49. l.34. for Serp.n read Serpentine, p.50.l. 33. for become read becomes, p. 51. l. 9. for heavens read the heavens, p. 55. l. 29. for vice read rise, p.57. l. 9. for posession read profession, p. 62. l.9. for least read last. p. 63. 3. for m n read man, l. 15. for charge read change. p.68. l.17. for manifest r. manifested, p. 70. l. 4. for a any r. at any, p. 73. l. 32. for iall read fall, pag.75.l. 3. for conrary read contrary, pag. 77. l. 21. for if he shall, read if they shall, p. 88. line the last, for fighting, read fightings, p.99. l.12. for intermission, read intermission, l.21. for dety r Deity, l.23. for n. ts, r. in its, p.100. l.3. for and viour, read, and alone Saviour, p.102. l. 8. for reurection r. resurrection, l.22. for over me read overcome 106. l.11. for cure read curse, p.110. l.13. for governs read concernes, p.111. l.25. for sit at read sets at, line 27. the word *him* used the second time, is superfluous, p.113. l.30. for any read an, p.116. l. 15. for mystery read Ministery, p.117. line 23. for therewith read wherewith, l.32. for other read either, p. 118. l.10. for i read it. p.119. line 1. for duy, read duly. line 16. for was read goes, line 22. for ll read all. p.120. line 14. for t read to, line 15,. for git read gilt, l. 18, for Lawes read Law, line 27, for Lamb spottle, read Lamb spotlesse.

Errours eſcaped in printing in the ſecond part of this Treatiſe.

Pag. 6 line 21 of the Epiſt. Dedicatory, for there is in, read there is not in, p. 10 line 3, for miſery read myſtery, p. 21 line 10, for not Spirit, read not the Spirit, p. 23. line 14 for read read Head, p. 28 line 27, for Lord Hoſts, read Lord of Hoſts, p. 40 line 7, for miniſtery read myſtery, p. 49 line 30, for ſpake read ſpeakes, p: 61 line 1, for acts read act, line 8, for proſperity, read and proſperity, line 19, for truth read tenth, p. 67. line 19. for apoares read appeares, p. 69 line 30, for life, read of life, p. 70 line 14, for acting read a thing, line 22, for you and goodneſſe, read joy and gladneſſe, p. 91 line 36, for blood read bloody.

AN INCORRVPTIBLE KEY,

Composed of the hundred and tenth Pſalme.

Wherewith you may open the reſt of the holy Scriptures.

A

Owſoever men ſeek to evade and put off other Scriptures, as though Chriſt himſelfe were not the proper and onely ſubject and matter of them; it ſtanding them upon ſo to doe, otherwiſe man could not lift up himſelfe, and ſet up his own glory and excellency, if Chriſt himſelfe ſhould have all) yet this is too ſtrong for them to deale with, to falſifie in that point, either in reſpect of his Prieſt-hood, which is for ever after the order of *Melchiſedeck*, or his kingly power and authority, which is of that force and vertue, as to intereſt into an office of ſuch riſe and duration as that is of the Prieſthood.

Now that it concernes the Sonne of God, and ſetteth forth him
B onely, as all other holy writ doth, appeares, not onely in the

Title or first clause of it, being said or affirmed to be a Psalme of *David*, which name or title is given to our Lord himselfe, *Hos.* 3. 5. *Ezek.* 34. 23. But also by the testimony of the Apostle, *Heb.* 10. 12, 13. yea, our Lord assumeth it to convince the *Pharisees*, as being spoken of himselfe, *Matth.* 22. 42, 43, 44.

And whereas it is said to be a Psalme of *David*, it is evident, that the Scripture intends him onely, and none other, in what ever it uttereth in way of Kingdome or Priesthood, in *Masculine* or *Feminine* gender; in Singular or plurall number, in way of subsistance or anihilation, in preter, present, or future tense: & for the originall word *Mizmor* translated *Psalme*, it signifies a cutting off of superfluous Branches or twigs, even as the curiosity, and melodious ditty of a Song, cannot endure any needlesse or superfluous speech or phrase.

So that if Christ be sufficient King and Ruler in his Church, all other Authority and Government erected therein is superfluous, and as a branch to be cut off, if he be compleat in his Priesthood, then all other Priests brought in and set up in his house, are superfluous, & to be cut off; for so farre as we arise & set up such, so far we vilify, & pul down Christ Jesus from his Thron, & Altar, which is done by whom and whensoever some in the Church are professed, to be higher in place, and more noble and holy in office then the rest, or then any other of the Brotherhood; for either the least of our Brethren, are one with us in the greatest dignity that wee receive by Christ, or else wee are not one with them in the greatest infirmity taken away by Christ: and then in the one, and the other, we destroy that great salvation unto our selves. For if the most honourable in the Church, receive his dignity in Christ, the least in the house hath the same honour, *for Whether male or female yee, are all one in him*; and if they receive it out of the way of Christ, as indeed all doe, who make difference of persons and places, and offices in the things of God, they are then *Superfluous*, and by all them that will ever *Sing the Psalme of David, or Song of Christ our Lord*, so be lopped and cut off, as wee will clear our selves *from sinning more and more, or adding daily to our sins by making Molten Images and Idols, according to our own understanding, for these things are the Worke of the craftsmen, even of old Demetrius and his*

his followers for *they that are sacrificers of men*, that is, that dedicate men unto God, holding one more holy, or standing nearer unto God, by his Office and place, then another, *they Kisse the Calves*, that is, willingly submit unto, and communicate with that spirit of Idolatry, that set up a Calfe in the wildernesse, and afterwards, one at *Dan* and another at *Bersheba*; even lovingly imbrace Idols and Idolatry, as the glory of all their worship; See, *Hos.* 13. 2. Read the margent from the Hebrew phrase.

Therefore the Apostle *Peter* having pronounced *that all flesh is grasse, and the glory of man as the flower of the field, and that the Word of the Lord abideth for ever*; presently inferres, that there is no receiving of it, *but as Babes* freed from the desire of preheminence, *not mixing the milke of the Word with carnall preferments of men*, which shall vanish as the grasse, bidding them *lay aside all malice, guile, & hypocrisie, envy, and evill speaking*, in advancing men in the things of God; the word translated *malice*, signifies to visiate or corrupt, to make sick, or to make to dye; even as superfluous branches make a plant (as it were) sick, and unable to beare fruit. So is it with the plant of *Israel*, where-ever they breake forth, that preferre any in the Kingdome of God before another: for they must either professe Christ not compleat, or else themselves so set up superfluous branches. 1 *Pet.* 2. 1. *Col.* 2. 10.

So the Apostle *James*, after he hath concluded *that every good and perfect gift is from above, and comming down from the Father of lights, in whom is no varying, no not so much as a shadow of change* but is the same in one, that he is in another; or else no gift nor light of his: nor is it from above, but from below onely; presently inferres *a laying aside of all filthinesse and superfluity of naughtinesse*, which is that lust conceived in man, to advance himself in the things of God, as that chapter and the whole Epistle declareth, *Jam.* 1. 21. wherefore he presently addes, *receiving with meekenesse or lowlinesse the ingrafted Word*: the word *ingrafted* signifies an artificiall setting of one thing in another, which by nature are forreigners and strangers, as the holy word of the Lord and all mens nature are, but wee know that difference of persons, offices, places, and degrees in the Churches, are no

strangers nor forreiners unto mans nature; witnesse the practices of all peoples and Nations that are, or ever have been, who have had only nature to set them a worke. As at this day, we see in these Natives amongst whom we live. Avoid therefore these things as filthy and unclean, in the things of God, *that you cannot touch but be defiled; and lop and cut them off as superfluous branches, not becoming the Vineyard of God, nor any plant set of our heavenly Fathers planting*; if ever you intend to utter a *Psalm of David, or sing an acceptable Song or Hymne unto Almighty God*, who hath made himselfe perfect and durable, in all things by Christ, & so wil remain & abide the same, when these changeable fleeting, deceitfull, and hypocriticall things of that man of sinne, and Son of perdition, shall vanish; and in shame and ignominie goe down unto *Sheol*, or that corrupting pit, for ever, Amen. So much for the Title.

The summe and scope of the Psalm containes a description of C
that transcendent and co-equality of dignity that is in the Kingly and the Priestly offices of the Son of God, Jesus Christ our Lord, even Jehovah our righteousnesse, Je. 23. 6.

By which it evidently appeares, that the Phatisees of our dayes are more ignorantly audacious then those were in the dayes of Christ: *For when they professe him to be the Son of David*, Christ knowing the blindnesse of their minds in that point in respect of the spirit and life of it, asked them from this Psalm, *Matth.* 22. *If Christ be Davids sonne, how doth David in spirit call him Lord? saying, The Lord said to my Lord, Sit thou at my right hand untill I make thy enemies thy Foot-stoole*: which our Pharisees can presently answer and say, He is *Davids* Lord according to his Divinity, and *Davids sonne* according to his Humanity. But those Pharisees knew well enough, it was not an answer to Christ his question, nor could it be the intent of that phrase in the Psalme; therefore they have so much modesty as not to answer, though they could not be ignorant of that answer which our Interpreters give, for to watch the thing they still looked for; yet they saw his question so farre beyond them, *that they durst not aske him another question after that*. For they saw very well his question was, how he could be *Davids* Lord as he was his sonne, and descended

out of his loynes, as well as he was his Lord, as he made him to be that which he was, namely a Lord and King himselfe. For they perceived his question about his Son-ship to be spiritual, in that he saith, *How doth David in Spirit call him Lord?* For Christ as he is *Davids* son, is his Lord: for he is begotten, produced, and brought forth by *David*, (or else he could not be) according to his death) which death of his hath Lordship and Domination over all flesh in the glory of it, to bring it to naught, destroy and discomfit it for ever: For the Son of God could not die, but in and by becomming the seed of *David*, by which death he overcomes him that had the power of death, that is the Devill, *Heb.* 2. 14. If therefore the Phariſaicall Teachers of our times doe as farre surpasse (those) in cruelty, hardneſſe of heart, and hypocriſie, as they doe in blindneſſe, audacious boldneſſe, and constancy therein: Let those onely that are ignorant of the Lord Jeſus, look for comfort and benefit by their society and miniſtery: for to others it yeeldeth none at all, but onely laying of snares, and practiſing of treachery against the anointed of the Lord.

Verſ. 1. *The Lord ſayd unto my Lord, &c.*

In theſe words of the Pſalm for order sake, note theſe particulars:

1. The manner of the Speech, or Phraſe, *The Lord ſaid*, or *aſſuredly ſaid.*

2. Obſerve a two-fold Lordſhip, or an interchangeable Domination, *The Lord ſaid to my Lord.*

3. The matter of the Speech, or Sentence, in theſe words, *Sit thou.*

4. The place, condition, or ſtate to ſit in, noted in theſe words, *At my right hand.*

5. The time how long this Royalty ſhall remain, *Till I have made thine enemies thy foot-ſtoole.*

For the firſt, noted in theſe words, *The Lord ſaid, or the Lord avouched, or faithfully and aſſuredly ſaid)*

It is a word peculiar to the Oracle or Speech of God, 1 *Tim.* 1. 15. the like phraſe is uſed, and it is proper unto God onely to utter himſelfe in ſuch an affirmation, because the thing uttered cannot comply with any earthly ſtate or condition whatſoever. That the Authority and Lordſhip of a King, and the Lordly eſtate,

and condition of a Priest, should both consist in one and the same person or subsistence, in such an extent *as each of them takes the right hand of all things what so ever in heaven or in earth.*

For Christ is Lord as he is *Davids* sonne, descending out of his loynes, and so becoming one with the nature of man in all points; by which descension the humiliation of his Priestly office is such, *that it takes the right hand of all*: for it being *the humiliation of the sonne of God, it must needs be of an infinite worth and value*; and there is *but One Infinite*: therefore it alone is set aloft and reigneth. So that he is a Kingly Priest, as *Melchisedec was, Hebr.* 7. 1. and thence it is, that the *Saints are a Kingdome of Priests, or a Priesthood of Kings*, 1 *Pet.* 2.

For there is not any thing *that can get beyond that which is infinite*: and therefore his humiliation is *eternized and perpetuated*; which the men of this world cannot endure to E heare of.

But that which is of an eternall value, must also be eternall in respect of time, and such is the Priesthood and humiliation of Jesus Christ: and that on this wise.

Christ in taking our nature upon him, takes not unto himselfe any thing of excellency whatsoever: *For he in no case taketh hold on Angels*, in way of our redemption, *Heb.* 2. 16. that is, on any excellency or dignity; for then he could not be the Son of God (infinite in glory) if any excellency were added unto him. *But on the seed of Abraham he taketh hold*, that is, of a poore and mean condition, *one that had not the breadth of a foot in the holy land*, *Acts* 7. 5. So that Christ in communicating with our Nature, takes unto himselfe *onely basenesse, ignominy, and reproach*, and can no more receive any jot of glory in us, *then we can possibly receive any the least stain or blemish by him*: onely that which man counts his honour, *and is of highest esteem in his own eyes*, is that *which is truly base and abominable before God*, Luke 16. 15.

and

and in that doth the humiliation of the Sonne of God consist. For the greatest baseness before God, is, when man goeth about to make himself excellent and honourable by transitory and corruptible things; as by offices, places, gifts, riches and relations to this present world; who by this meanes preferres and brings in the excellencies of the *Creature*, above, and in stead of the glory and dignity of the *Creator*, wherewith man was blessed at the first, and through the same vitious desire to exalt the creature, vilifies, and so falls from his Creator: for the *dignity and glory of the creature, and the glory of God the Creator, cannot subsist nor stand together.*

For that which is infinite in it selfe admits not of any other in co-partnership or fellowship with it selfe; that is, with any other in way of the same kind, or respect: as, if it be glory, it is but one glory, or the glory of one; if it be shame, it is but one shame, or the shame of one. So that of necessity the Sonne of God assuming our nature, must burn up, waste, cause to wither, destroy, and consume all the glory and goodlinesse of man, *Isai.40.* So that as dust and ashes, *it falls into the ash-pans of the Altar for ever*; and by consuming of that, to wit, all the fat, the sweet, the firstlings, chiefe and livelihood of the creature for ever:

He brings in that first begotten of the Father; yea, the Chiefty and Excellency of the Son of God, as a Sacrifice, perfumatory, a sweet Saviour, and of an eternall acceptation with God, so long therefore as this one onely sacrifice, findes acceptation with God, so long is his humliation and discention before God, for if he be exalted in the power and dignity of God as he is the Sunne of man, a so is he also humbled and debased, in regard of all excellency of man, as he is the Sonne of God, b and so long as the one lasteth, so long shall the other, for as Gods excellencies shall for ever be exalted and set aloft, *so shall the arme of flesh* (which is mans excellency) c for ever be abased and kept under, which is most acceptable and well pleasing unto faith, to have this glorious exchange

a *Joh.5.27.*
b *Phil.2.6: 7.*
c *Jer. 17. 5.6. Ezek.30.21.*

d *Col.* 1. 27. change, ratified and confirmed unto, and in the Saints for ever, that Gods glory may appeare and be made manifest in man, d
e *Psal.* 32. 1. *Zep.* 2. 3. and the things of man may be hid and covered in God, e hence is that interchangeable, translative and relative sentence uttered viz. *The Lord said unto my Lord*, or as the word will beare, *The Lord said in my Lord*, that is the Kingly Lordship, and authority of Christ speakes, and uttereth it selfe, in the Priestly; and the Priestly Lordship, & authority of Christ speakes and utters it self in the Kingly; so that each of them hath prehemenence, and is at the right hand of the other; for the Kingly Office and dignity, speakes not, nor acts. but in, and by, the Lordship, and authoty of the Priesthood; and the priestly office and dignity speaks not, nor acts, but in, and by, the Lordship, and authority of the Kingdome, or of the Kingly office; for they are the right hand of each other; by which, (and not otherwise) they mutually, and interchangeably worke, and make themselves manifest to be, that which indeed they are, and ever will, for *he lives for*
f *Heb.* 7. 25. *ever to make intercession for the Saints*. f This twofold Lordship and dignity then, is the very summe, substance, and matter of the Gospell (even of all that *good newes that comes from Heaven, as out of a farre Country, into our nature in that way of*
g *Pro.* 25. 25. *Christ*): g And therefore must needs be the whole scope and drift of this Psalme; Yea, the very life and marrow of all the holy Scriptures, so that all the rest of this psalme, is wrapped up in this first verse, even as the sap and life of the Tree in the root, and as the Blossom and fruit in the Bud, which Bud hath vertue in it to produce and bring forth thousands, and ten thousands of Trees of the same kind; which when our *Sun of righte-*
h *Mal.* 4. *ousnesse shineth upon it, who hath health and vertue in his wings* h drawes out, brings forth, and causeth it to appeare, in such a royall Kingdome, and Priesthood, as is here made manifest in the rest of the Psalme, which is perpetuated, and eternized, both in the one and in the other, for the Kingdom and Priesthood of the Sonne of God, are co-existent in there rise race, and duration; yea, co-operate, and co-apparant also, so that the one is
i *Heb.* 7. 2. *Isay.* 32. 1. not, nor ever can be, without the other; for as *he is King of Salem, Prince of peace, and so rules in righteousnesse for ever*: that

of

of his Kingdome and Dominion there is no end k. So also as he is *Priest of the most high God* l, being *made not after the carnall commandement, but according to the power of an endlesse life, abideth a Priest for ever after the order of Melchisedec* m. For *this man, because he continueth ever, hath an unchangeable Priesthood, and therefore remaines and abides the same for ever.*

And this is that also that the men of our dayes, and unbelevers in these times, as well as in the times that are past, cry out against, and cannot endure it, as a doctrine most pernitious and abominable, that the humiliation or death of Christ should be eternall; they would not have that word to be made good, which saith, *He was a Lamb slain from the beginning* n; nor that he should in his death and Priesthood, as well as in any part of his Mediatorship, be *Jesus Christ, the same yesterday, and to day, and for ever* o: For if his death should appeare unto them so, as to dye to the power, wisdome, riches, & preferments of this world, (otherwise they cannot communicate in any grace of God p) then is their heaven gone, *their God is taken away from them* q, so that they cannot but cry out against such doctrine r, and are necessitated either to hold the death of Christ to be momentany, and so past as that for the present it is not, and so *the blood of sprinkling speakes not at all* s, (but onely a-farre off, as they phantastically and vainly imagine through their traditions; for the Kingdome of God, and the sufferings of Christ, are ever at a like distance to us t) or else all their glory and power exercised in religion, must prove Antichristian; being they consist of such things, which as the grasse shall fade, wither, and come to nought u: For the death of Christ, as it concernes the elect of God, and the livelihood, operations, and exaltations of men in the things of God, cannot possibly stand together, being in direct opposition the one to the other. And hence it is, that our Prophet addeth these words:

Until I have made thine enemies the footstoole of thy feet.

Who then are the onely enemies of that Princely dignity that is in the Priesthood of Jesus Christ, by vertue of which Priesthood *he entreth within the vaile, into the Holy of Holies, or into the Holinesse of Holinesses*, as the word is x; yea, into

k. *Dan.* 4. 3.
l. *Heb.* 7.
m *Heb.* 7. 16, 17, 21, 24.
n *Rev.* 13. 8.
o *Heb.* 13. 8.
p *Matth.* 6. 24.
q *Judg.* 17. 5.
r *Jude.* 18. 24.
s *Heb.* 12. 24
t *Luke* 17. 21.
u 2 *Cor.* 1. 5. 1 *Pet.* 1. 24. *Luke* 16. 15.
x *Exod.* 26. 33.

z *Heb.* 1. 3. into heaven it self z: *And sits down on the right hand of the Majesty*
& 6. 19. 20. *on high*: So that none can take place of him a. Now the utter and
a *Heb.* 8. 1. sole enemies of the dignity of this Royall Priesthood of the Son
b *Gal.* 1. 11. of God, are all manner of vertues, and excellencies whatsoever,
12. attainable by man b, that have not in them the rise and continu-
c *Heb.* 7. 1. ance of *Melchisedec* c: For such things beseem not the Royalty
15, 16, 17. of this Priesthood d, that bringeth nothing unto God for accep-
d 1 *Pet.* 2. tation, but what holdeth correspondencie with him in all
9. points e. The adversaries therefore of this grace, are all things
e *Heb.* 1. 3. brought into the worship of God, as things acceptable to God,
f *Col.* 2. 21, that are temporary, momentany, and of a fading condition f. In a
22, 23. a word, what ever had beginning, or shall come to an end, is an
g *Heb.* 7. 3. enemy to this Priesthood g. For it is not the humane Nature in
h *Act.* 20. Christ, that is the acceptable thing or offering h, but it is the glo-
28. rious state and condition of the unity of both Natures, consist-
ing in one eternall Being, which no Man or Angell can ever find
out a time of their conjunction, and unity, no more then a time
i *Mark* 10. of their dis-uniting, and separation can be found i: For if a time
6, 7, 8, 9. of conjunction can be found, without eternity, which hath no
beginning; then may a time of their dis-junction be found with-
out eternity that hath no end at all: For, Gods account and rec-
koning admits not so of time in the way of Christ, as to permit a
dis-junction in that one pure, simple, single, and eternall act, in
that workmanship of Christ. And therefore it is, that when the
mystery of God is finished, or perfected; that is, when the per-
fection of it is revealed and made known unto us, then is this gi-
k *Rev.* 10. 6. ven in upon oath by the Angel, that *Time shall be no more* k.
7. Then doe we reckon and account according to God, with whom
l *Eph.* 1. 23. all times are present, because he is the fulnesse thereof in us.
1 *Cor.* 15. For if he be *all in all*; then is he all in time, as well as any other
28. thing l. So that we must reckon, and keep the Records of the
m *Isai.* 55. House of God, according to his account, and not according to the
8. 9. shallow register of a creature m. With whom things are past,
n *Heb.* 13. that shall not return again, and also to come, that never yet were.
8. But the account of God is, *Yesterday and to day, and the same for*
o 2 *Pet.* 3. *ever* n. And, *one day with the Lord is as a thousand yeares, and a*
8. *thousand yeares as one day* o. So are we to account, if we keep Re-

cords

cords according to his wisdome, and not after the wisdome of vain man in any thing, no more then we are to *speak or preach in the enticing words of mans wisdome, but according to the wisdome and power of God* o. The enemies therefore of Christs Priesthood, (that keep without the veile, and so from sitting down, or abiding at the right hand of Majesty, hindering our Ministery, that it taketh not place of all, and hath not effect in all, either as *a savour of life, or as a savour of death,* p) are all temporary things brought into the House of God, as things acceptable to God, as places, offices, gifts of learning in Arts, in Tongues, yea, the worlds created gifts of grace, which it propoundeth to it selfe in point of salvation, beating it selfe in hand, that there are created gifts of grace in a Christian, which are neither humane, nor yet divine; so as to be properly the holy Spirit of God, which indeed is to annihilate the Sonne of God, by destroying and bringing to nought the grace of his Kingdome, in setting another form upon it, *then ever the Father of Lights did* q, That gives a true forme to every thing r. For Christ is the onely paterne and platforme of all Christianity s. And to hold and teach something to bee in Christ, beyond or besides the reality of God and Man, Humane nature, and Divine, in one individuall subsistance, is no better then to Idolize the Son of God, and to set him up, as a vain and empty thing in the world; and as our Apostle saith, *We know that an Idoll is nothing in the world* t; or to make him to be *Belial* u. For there can be nothing but humane nature and divine in the way of Christ, nor can there be any thing but humane nature and sin in the way of Antichrist: So that to bring in a middle thing in the way of Christ, is to bring in some into that holy One of God; and to bring in a middle thing in that way of Antichrist, is to make him to hold some correspondency with the Sonne of God, whereas the Scripture concludes there is *no agreement at all between Christ and Belial* x. But stand in direct termes of opposition, Antichrist being *that Wicked One* y. So that if we give Christ his true forme according to the holy Scriptures, there appears an utter impossibility of finding such kind of grace in him, as the men of the world, or your misbeemed Priests in the eyes of the world form unto themselves, and such as heare them. For take

o 1. *Cor.* 1. 17. & 1 *Cor.* 2. 4, 5, 6, 7.
p 2 *Cor.* 2. 15, 16, 17.
q *James* 1. 17.
r *Job* 38. 22, 13, 14.
s *Heb.* 8. 5.
t 1 *Cor.* 8. 4.
u 1 *Cor.* 6. 15.
x 1 *John* 3. 18.

away the body of the Sun from any part of the world, or from any horison, and the beams and raies of it cease to be in that place and are not found at all, to give either heat or light; but the place is in death and grosse darkenesse.

Moreover if Christ should but have a sparke, (as they call it) beame or ray, or certain influence of the spirit, or divine nature that being shed forth, or infused into the humane, and not the reallity, and essentiality thereof; then he were not God, as well as man; and then no Saviour; *for salvation is of the Lord:* z *and there is no other name given whereby men shall be saved, but* a *our Lord Iesus Christ.*

z *Isai.* 12. 2.
a *Acts* 4. 12.

But to forme a grace in a Christian, otherwise, or besides, that which is in Christ; is to set up another name or authority to be saved by, then him alone, and that is the Antichrist, which hath ever been found conversant amongst those Jewish & Pharasaicall builders, who alwaies *set at naught and refuse the truth, and verity of the chiefe corner stone.* : b which notwithstanding, the malice of you builders, (as our Apostle speakes) *will be the head* c *stone in the building of that house, not made after the device and handicraft of man, but whose builder is the Lord, that will maintain and uphold it for ever:* c though you have alwaies laboured, to pull down, and to demolish Gods building (*because it hath another foundation then you can approve of*) by haleing (through your doctrine, and hipocriticall and selfe-seeking clamours) the Saints of God, before your Elders, Synods, and judgement seats, for the confession of that rich grace of God, and working that great worke of God, in curing the lame and impotent at the *beautifull Gate* of the *Temple*: d by speaking a word in such a way, as your selves can never find out, nor purchase the glory of such a cure unto your selves: *For Christ you cannot indure to have the credit of it*: e and that is the reason why *Tobya*, and *Sanballat*, play their partes and bring out the same spirit unto this day: f wee conclude then, of this point, in opposition to the doctrine of all false and pernicious builders: That there is nothing in Christ Jesus, that is created, which is simply divine, nor is there any thing in him, that is increate, which is simply humane: the unity and conjunction there-

b *Psal.* 118. 22.
c *Acts* 4. 11; 2 *Cor.* 5. 1. *Heb.* 11. 2. *Psal.* 134. 13, 14
d *Acts* 3. 6.
e *Phil.* 2. 21
f *Nehem.* 4. 1, 2, 3.

fore of these twain in one, is *that workmanship of God, created in Christ Iesus unto good workes* g or as the word will beare, *in a good work*; that is, in that good work of God, that remaines and abides firme and stable for ever: being that one eternall and good grace of God; and also that one eternall and good worke of God, which twain, can stand & agree together for ever, without confounding, but gloriously harmonizing the one with the other, so as faith or grace shall ever be made manifest, in this good worke: and this good worke shall ever appeare in that faith of Gods Elect; in whom so ever it is: (the deniall whereof doth sufficiently declare a man to be vain, & empty of any thing that is of God; for faith without works is dead: h) and this one worke, in which consists all faith, or this one grace, in which consists all good workes, and opperations of God; Hath as many distinct favoures or graces in it, as also workes and opperations: as there are varieties of workes, and distinct favours, beauties, and splendant glories; in that infinite and unsearchable word, or mind of God manifested in Christ.

g *Eph.* 2.10.

h *Iam.* 2.20.

If this be the created gift, or these the created graces, which the world intends, then let them discribe, and delineate the Lord Jesus; in whatsoever they speak of, or in what respect they hold him forth unto the souls of men; that is, in what term of relation soever they propound him unto the world: let them do it so, that the grace proposed, may appear to be such, as is ever accompanied with this great work creation and making; that is, *with the true spirituall and misticall forming of the Sonne of God* i who is made of a woman, made under the Law, and so under the curse: k that so he might exalt our nature in the blessing and glory of a Sonne; and man of God: l and this is that created gift or those created graces, and only worke of God in Jesus Christ; which the world denies by teaching gifts, and graces of another nature or kind.

i *Gal.* 4.19.

k *Gal.* 4.4.

Gal. 3.13.

l *Acts* 5.30. 31.

Yea, furthermore, those that hold and teach a created gift, that is of, and from the spirit; and yet not the spirit, neither dare they affirme that it is humane, *lest the bed prove too short, and the covering too narrow:* m *to rest upon, and to wrap themselves in*; therefore they are driven to affirme it is a sparke, of

m *Isai.* 28. 20.

divinity

divinity, a beame, or ray, of the nature divine, but not the divinity it selfe; (which they say is in the Saints) But yet will affirme by their traditions, that the reality of it is in Christ: for otherwise in the truth of the thing, they know not how it is in him: but education in another way, would have brought them to have spoken other things, especially if preferment, had been intailed or annexed thereunto: these are so faithfull in their doctrine, that they must inevitably hold also, (and that by that undeniable law & rule of contraries, according to the way of the *first Adam and the second*: n) that all men, save only the first man that fell, have but some beame, ray, or certain spark of corruption in them; and that onely *Adam*, the first man, he had the whole body of sinne death and corruption in him; so that all other men, much lesse any particular of them; are not so ingaged unto God, for the revelation and manifestation of such an infinite, and unspeakable portion of his grace and vertue, of that blood of sprinkling, as the first man was; and by this meanes, they deny the plain testimony of the word of God, which affirmes *that by nature we all a like*: o So that if the first man had sinne, *both in the root and branch*, so have wee, and if the second *Adam had both the root and branch of righteousnesse in him*, so have wee: p for what wee are unto God, *wee are it in him, and not in our selves*.

So that the doctrine, and profession of the world in this point, takes away and destroyes unto men, the very vertue, authoritie, and extent of the royall Priesthood of Jesus Christ our Lord.

Yea, all things of this nature are the onely enemies of this Royalty & dignity that is in the Priesthood of Christ; and therefore must all be made the *footstoole of his feet*: otherwise he hath not the honour of *the right hand of God* given unto him. For so far as we lift up these as helps and furtherances in the House of God; as beautifull and comely in the House of God, considered either in our selves, or among a multitude; so farre we pull this Kingly Priest from the Majesty of his Throne. For *he were not a Priest if he were on the earth* q: that is, in that way of the order of *Aaron*. For no Priest suiting with the wisdome of men in their administrations, can exercise the authority of this Lord: for so they cannot be Priests, but by maintaining the workes and wisdome

n *Rom.* 5. 18, 19.
1 *Cor.* 15. 22.
o *Eph.* 2. 1, 2, 3.
p *Rev.* 22. 16.
1 *Joh.* 4. 17.
q *Heb.* 8. 4.

dom of the flesh; & so they are enemies to this sacred order and ordinance of God. For every such Priest, though he should not so far carnalize the Cospel, as to uphold the civill Magistrate to be the defence of his Ministery in the Church, by the civill Sword, (as the hypocrites ever doe; for *they will take up no Tabernacle* but the Tabernacle of *Moloch*, and beare the Booth of *the Kings*[r]) yet he must of necessity maintain his own place, to be a condition and state, separate, and divers from the place, office, and state of the rest of his brethren; which is to maintaine the flesh in upholding the dignity of one man above, or beyond another in the House of God, which the Kingdome of God admits not of: for they are either all *Kings and Priests unto God*[s], *and all heires, co-heires, and first born in Christ*[t]; Or else not at all of that Kingly Priesthood: for if Jesus Christ had made himselfe a person or subsistence, separate, or divers in any respect from the rest of *his brethren*[u], we had never been saved: for to retain in, or to, himselfe, any part of his excellency, is to retain, and keep back all; even as if we should retain any part of our sin that Christ tooke not upon him, it were enough to lay the whole displeasure of God upon us for ever: for *his seamlesse Coat cannot be divided*[x]. And, *he that is guilty of the breach of one of the Commandements, he is guilty of the breach of all*[y]. No, that single simplicity of his divine Being, cannot be given, or kept back in part. Therefore the more curiously man worketh to adorn himself before God with ny temporary thing whatsoever; the more diligently he labours to draw the veile over the Holy Place, that neither himselfe nor others can enter[z]; *Whither the fore-runner is gone, and is already entred for us*[a]. And so long as he holds the place into which he is entred, and keeps that Throne of Majesty whereon he is said to sit, (to note unto us the duration of it[b]:) So long shall all mans abilities and excellencies, *be made the footstoole of his feet*; that is, the basest things that are, therefore never to be presented before him in any way of his worship[c], or in any submission or obedience unto him: For *all our righteousnesses are as a menstruous cloath*[d], *And as the early dew that passeth away*[e]; therefore is that word [*untill*] brought in, to denote the everlasting condition of mans abasement in respect of any excellencies of his owne before God.

r *Acts* 7

s *Rev.* 1.18

t *Rom.* 8. 16,17

u *Hebr.* 2. 11. 14. & *v.* 17.18. *Heb.* 4.15.

x *Joh.* 19. 23, 24.

y *James* 2. 9,10,11,12.

z 2 *Cor.* 3. 14,15.

a *Heb.* 6.9. 10.

b *Heb.* 1.13.

c *Isa.* 66.

d *Isa.* 64.6.

e *Hos.* 6.4.

[*Vntill*]

[*Vntill.*] That is, alwayes, or for ever; as it was said of *Micol*, that she should not have a child [*untill*] *the day of her*
2 *Sam.* 6. *death*, that is, should be childlesse for ever [f]. Or (as the word
23. will beare) [*so long*] that is to say, so long as Christ sits upon the throne of Majesty, so long shall mans abilities and excellencies be debased, and brought to nought before him.

The dignity and Lordship therefore of our High Priest, can in no case admit of any humane ordinance brought in, as appertai-
Col. 2. 20, ning to his administration and service, in the things of God [g]:
1, 22, 23. For that were to diminish the glory and compleat acceptation of the Son of God, what ever it were, or is, that is brought in, that
[g] *Rom.* 14. consists not in faith [h], which never fades, but is of the race, gene-
23. ration, confirmation and dignity of that *Melchisedec that abides*
Heb. 7. 21. *a Priest for ever* [i]. Man therefore] *is poore, miserable, and naked*, stripped of all manner of created excellencies, if hee hold and maintain the vertue and dignity of our high Priest, *who is on the right hand of God*, having subdued, consumed, and brought under the exaltation of the creature in its own excellencies and vertues in all things, And thence it is that our Prophet addeth, *The Lord will send out of Sion the Rod of thy Strength*, vers. 2.

As in the former verse is declared, how Christ as a Priest by offering up himselfe unto death for our sinnes; rules and raignes as high Priest over all things, that are properly the death and sin of man before God. For, *as it was in the beginning, even so it is*
Gal. 4. 29. *now* [k], the creature going about to exalt it selfe, by some excellency in it selfe, Apostatizeth and falleth away from his Creator [l], and becommeth most wretched and miserable. So in this
l *Gen.* 3. 6. verse he declares how Christ as a King, *reignes and rules in righteousnesse* [m], *having overcome and subdued in us* [n], all that basenesse,
m *Isa.* 3. 1. wretched, and miserable estate and condition that naturally all
n *Rom.* 8. 4. flesh is captivated in, and lies under [o], and in these two doth the
o *Isa.* 6. 1, 2, 3. life and death of the Son of God appeare, yea his Kingly Priesthood, and his Priestly Kingdome; *And so the Lord saith to my* E
Heb. 2. 15. *Lord, Sit thou at a victor at my right hand*, interchangeably. In these two doth consist that twofold Lordship, as it is said, *The Lord said to my Lord* (interchangeably) *Sit thou on my right hand.*

And

And these are the two Cherubims of glory p raised up, and standing on each end of the Mercy-seat, q covering it, and reaching each other with their wings, and are both alike glorious; of which we say with our Apostle, *we cannot now particularly speake*, only this, no further then these are set up and maintained amongst us, no further is the Mercy-seat of Jesus Christ set up amongst us: for they are made and beaten out of it, and of no other matter, both the one and the other, of the same pure gold, beaten so with the hammer, as to leave neither excellencie of a creature, nor misery of a creature to be found in them; nor can the *lively Oracle*, or that word of life, be uttered, so as to give life, but only *from between them* r, that is, from between the life and death, or from within the Priestly Kingdome, and the Kingly Priesthood of our Lord Jesus, the one consuming all the glory of the creature, by the brightn ſſe and ſplendent glory of that pure word of God, descending into it: the other destroying all the misery and frailty of the creature, by taking it into the dignity and blessing of that word of God, and out of that infirmity to magnifie its power and Princely authority for ever. *And this honour have all his Saints. Praise ye the Lord.*

p *Heb.* 9.5.
q *Exod.* 25. 18,19,20.
r *Exod.* 25. 21,22. *Numb* 7. 89.
s *Psal.* 149. *whole Psalm*

F Therefore it is *That the Rod is Jesse out of Zion*, the Hebrew word *Shebet*, signifies, *Rod, Staffe, Scepter*, or *Tribe*. The signification of the word *Zion* is in this place to be noted also, which is by interpretation, *Dust*, or *Drineſſe*, noting the infirmity of mans nature, and impossibility (in respect of any thing that is in man) to be fruitfull, multiply, or increase in the things of God; yet even out of that doth our Lord spring, and exercise his Scepter, and power of his Kingdome t, so that when the Kingdome and Dominion of Christ is prophesied of u, he is said to be a *Root of Jesse*, not mentioning the House of *David*, a King, but the Family of *Jesse*, out of which it was so unlike that ever a King should come, when as he of whom he came, was but *a flower of the Ewes in it* x, *yea the Ewes great with young*; whereby hee is subjected to such Offices in their bringing forth (which are below the spirit of a man) from such a condition is he raised up to be

t *Isa.* 53. 2.
u *Isa.* 11.10
x *Psa.* 78. 70,71.

the feeder of his people Israel, yea to be the head of the Heathen, and Lord of all the earth y. And in the exaltation of his Kingdome, when the songs of Salvation are heard in all the earth, it is said, *Cry out and shout, thou inhabitant of Sion: for great is the holy One of Israel in the midst of thee* z. The word *Inhabitant* there used, is in the Feminine Gender, *Inhabitresse* as being in regard of our nature, but a weak and fraile woman, even then when the Lord appeares so mighty in it, and dwells in the midst of her, even as a man when he is at home in his own dwelling-place, manifests all his power, wisdome and authority, which he doth not amongst strangers.

y *Psal.* 18. 43, 44. *Psa.* 2. 8, 9. *Ier.* 10. 7.

z *Isa.* 12. 6.

The Rod or Scepter, therefore of Gods Princely power & authority, springs only out of mans weaknesse and insufficiency, yea *this Staffe, or Rod that buddeth* a, and this *Stock or Tribe that multiplies it selfe as fishes multiply without diminution* b, hath no other predecessor, or progenitor, but onely mans baseness and infirmity to bring him forth, insomuch that the Honour, Riches, or Power of Man, shall never bring it forth: But arising out of mans debility, and infirmity, so it becomes *a sent Rod*, being there is no power nor ability in the creature to produce it, God must needs be the Authour of it: And it is sent from as great a distance as is between heaven and earth c: So as God is the Author of it onely, and doth authorize it in its work; therefore it is said to be *Thy Rod*, implying that he is the owner of it, and will acknowledge it in its work, to be of, and from, him alone; yea, it is said to bee *The Rod or Government of his Power*: And therefore though many may strive against it, yet none can be able to prevaile; yea, though *many Archers shoot at him, yet shall his Bow abide in strength, and the Armes of his hands are made strong by the hands of the mighty God of Iacob. And thence is the Feeder, or Shepheard the Stone of Israel* d: Therefore he saith, in adding the next words,

a *Numb.* 17. 8.

b *Gen.* 49. 22.

Gen. 48. 16.

c *Isa.* 55. 8. to 13.

d *Gen.* 49. 23, 24.

Rule thou in the midst of thine enemies.

What then are the onely enemies of the Throne, Dominion, Dignity, and Glory of a King; Our weaknesse being void of strength, shame being void of honour, and respect, poverty, G

poverty being void of wealth and riches, and folly being void of wisdome and Counsell; and in the midst of these, or as the word signifies in the heart of these doth our Lord and King Christ Rule and Reigne, for he becomes, or makes himselfe powerfull and *able to save to the uttermost*, through our weaknesse e, in which we come unto God, else can never *be joyned to the Lord to be one spirit with him* f, for he being *a God that heareth Prayer*, that is, hath all sufficiencie in himself to supply, therefore, *all flesh come unto him*, the meaning is, we bring nothing but weaknesse to him, that he may be *all in all* g, yea, he is made honourable, and renowned, through our shame and nakednesse, he is rich in Salvation through our poverty, and is made wisdome and Counsel through our ignorance, and folly, yea, he is made, & puts on *immortality through our mortality* h, becomes *incorruptible, through our Corruptible condition*, for whatsoever the Sonne of God is, he is made to be such a one i, which cannot bee, but with respect unto man, and that onely, as he in himselfe is miserable, and wretched in all points whatsoever, otherwise Christ should be made excellent by the glory of a Creature, which the Sonne of God cannot admit, that the Creature should ad unto his Excellency in the least degree k, The Creature therefore in this way of Christ, onely gives demention unto emencities, which otherwise could not appeare, yea it seemes *height, depth, length, and breadth*, unto that which without it, cannot admit of any such thing, and so could not be knowne, admired, or worshipped, by the creature at all l, and hence he is made manifest to be the Sonne of God, by being life from death, becoming *the Lord our righteous* m, by being *made sin in us* n, yea the blessednesse of the Father to us; *by being made a curse in us*, or wee the blessed of God in him, by his becoming a curse in us o, For it is Gods property, work, and prerogative Royall, to make himselfe honourable by infirmity, and it is mans worke onely, and all that he can attaine unto, to make himselfe honourable, by things that are excellent, at least in appearance, or in the corrupt mindes of those

e *Heb.* 7. 25
f 1 *Cor.* 6. 17
g *Psal.* 65. 2
x *Cor.* 15. 28.
h 1 *Cor.* 15. 53. 54.
i 1 *Cor.* 1. 30
Gal. 4. 4.
k *Iob.* 22. 2. 3. 4.
l *Rom.* 11. 32. *to* 36. *Ephes.* 3. 16, 17, 18, 19.
m *Ier.* 23. 6.
n 2 *Cor.* 5. 21.
o *Rom.* 1. 4. *Gal.* 3. 13.
p *Acts* 12. 21, 22, 23.

p *Acts* 12. 21. 22. 23. those amongst whom he lives p, But so farre, as man is from making the Sonne of God, or from devising and inventing, that great work of salvation, to lift him up through infirmitie, and purifie him through Corruption, q even so farre, is he from justification and acquitting before the Throne of God, by any thing that is in himselfe, and so farre as any strive, to make themselves, or the Sonne of God honourable, by fading things; so farre they are from acknowledging that Christ is become life unto us, through death, which the Saints of God ever acknowledge, and confesse themselves to be his death, as absolutely, as he is their life, r and as Christ cannot be without the one, nor the other, no more can they, for he cannot become the Sonne of man but must dye to all mans excellencies and glory, else his own, as he is God, were not full and compleate, neither can we be made the Sonnes of God, but we must rise from all wretchednesse & infirmitie, or else his death is not full and compleate, but he, is detained in the grave, which is impossible that the Sonne of God should *be held of death*, s So then, so farre as our sinns prevaile over us, or the feares, doubts, terrours, and troubles, that naturally man is subjected unto, make us wretched and miserable, breeding perturbations, and disquietnesse in our mindes. So farre doe we deny, that Christ is risen from the dead, and raleth in the heart of his enemies, namely that his Authority springs out of nothing else in us, but meerly out of our infirmities, therefore it is said to be *a rod that is sent*, as in the Text, exercised in us, or in our nature, and not in himself, or his own nature, as he is God; for then it could not be *a sent Rod*; as is affirmed, not given, as in the second Psalme, namely, that could neither be said to be given, that he rules over t; if there were not a like interchangable gift, when we see our infirmities therefore, we behold the resurrection of Christ in them, v or else we deny that he hath vanquished and overcome them, and so detaine him still in the grave, w not confessing *his rule in the midst of his enemies*: so also, if we perceive the power and glory of this world, to come

q 1 *Cor.* 15. 42. 43. 44.

r *Gen.* 6. 5. 2 *Cor.* 3. 5.

s *Gal.* 2. 19. 20.

t *Psal.* 16. 10 *Rom.* 6. 9. 14. *Rom.* 8. 10. 11.

v *Psal.* 2. 8. 9. 10.

w 2 *Cor.* 12. 2 *Cor.* 11. 30.

H

out

out, and muster up it selfe against us, wee see his death in it, and so it becomes liveleſſe unto us, that acknowledge life to be onely in him [x], and we perceive how he makes that even *the Footestoole of his feete, and will break and shatter them all to peeces* [y], *as a potters Vessell*, and before he shall want executioners, every *man shall sheath his Sword in his Brothers side* [z], not onely in things that concernes this temporary life, but in things of a spirituall and of an eternall nature also [a]: wherefore whether we look upon our own infirmities, or the worlds glory, and tyranny. Christ in this twofold respect (according to the Faith of the Gospel) becomes, all I sufficient unto us, to save both from the one, and from the other [b], For these are those *Cherubims* [c], *or Cherubs that are set at the East of Eden, with the flame of a Sword shaken turning it selfe, to keepe the way of the Tree of Life* [c]; namely this Kingly Priest, and this Priestly King: for Kings are *Cherubbs*, or *Cherubims* [d], And these that place the glory of the Kingdome, and Priesthood of Christ, in things according to the wayes of men, or attainable by man, that is in any thing that may proceede out of the wisdome of a Creature, they fall from the dignity and glory of the Sonne of God, in so doing: read diligently for proofe hereof, that of the prophet *Ezekiel* [e], and those that finde and place the things of the Kingdoms, and Priesthood of Jesus Christ, in such things, *as are neither of man nor by man* [f], nor are they found in any but in the Sonne of God himselfe [g]; They, and they onely, rise from that base and miserable estate and condition of all mankind, unto the glory, grace, and dignity of the Sonne of God [h]: therefore these *Cherubims* are placed at the East of *Eden* [i], *with the flame of a Sword turned*, or changed, (as the word is) for the Hebrew word *Ceshaph*, signifies turning or changing, or transforming of one thing into another: the word also translated glistering or flaming as a fire, or Sword, alluded unto, hath the signification of secret, or close conveyance, as in secret sleights of jugling, whereby men have their Sences so dazled that they cannot perceive nor finde out the

x 1 *Cor.* 15. 12, 13, 14.
y *Col.* 3, 3, 4.
z *Psal.* 2. 9. *Revel.* 2. 26, 27.
a *Exod.* 32. 27.
b 1 *Cor.* 11. 18, 19.
c *Rom.* 4. 25 *Revel.* 11. 4. 5. *Revel.* 20. 9.
d *Gen.* 3. 24
e *Ezek.* 28. 14, 16.
f *Ezek.* 12. to 20.
g *Gal.* 1. 11. 12.
h *Ephes.* 1. 22, 23.
i *Ephes.* 1. 18. to 22. *Rom.* 8. 16. 17.
k *Gen.* 3. 24.

motion, or translating of things; for these, (namely the Kingly and Priestly Offices of Christ) being the very glory of the Temple, and Kingdome of God, and the onely, and sole entry, and in-lets, into the Kingdome, or that garden of God k, or way to eat of, or communicate in, and with, that Tree of life, are there set forth unto us, under the name of Kings, or Cherubs, Shuttings Man out of the garden, declaring what work and operation they have, in the hearts and mindes of the men of this world, in that way of the fall and manner of their apostacie from God, not giving credit unto the word of God, according as he hath expressed himselfe in the Gospel, for the not perceiving the way and manner of conveyance, of this Kingly and Priestly Offices, as it is in Christ, according to that glorious translation and mutuall communication, betwixt God and man in him; they devise, invent, conjecture, and search out, all wayes and meanes according to the art, and wisdome of man, in whatsoever the imagination of his own heart, *after the cunning slights, and devices of Sathan*, can possibly bring forth unto it selfe l, to dignifie and set up both the one, and the other unto himselfe: And hence ariseth all that *Inchantment, Conjuration, Sooth-saing, divening, Necromancie, and Witchcrafts, that are now in the world*, so condemned by the Law of God, in all places of those writings of *Moses*, which are properly meant, of those spirituall juglings, to deceive, delude, and destroy the soules of men m, according to that deceit, wherewith themselves are deceived, leading *unstable soules* downe, to the pitt of corruption, by art, and humane learning exercised in and about the word of God, after the manner of the *entising words of mans wisdom*, being void and destitute of that *wisdome and power of God* n, For the wisdome of God, doth so elegantly translate our sins unto himselfe, & his righteousnes unto us, in this way of Christ o, revealing and declaring it unto the world, by such phrases, and manner of operations, as are frequently, conversant in every mans mouth, and heart p, through which things those dazzle the eyes of their understanding,

k *Ezek.* 31. 8, 9
Cant. 5. 1.
l 2 *Cor.* 11. 3. *Col.* 2 4. 2 *Pet.* 2. 14. 18. 2 *Pet.* 1. 16.
m *Deut.* 18. 11. *Deut.* 2 27. *Deut.* 4. 7. *Deut.* 5. 7. *Josu.* 13. 22. *Esa.* 2. 6. *Exod.* 22. 18
n 1 *Cor.* 2. 4, 10 9.
o 2 *Cor.* 5. 21.
p *Rom.* 10. 6, 7, 8.

ding, and by their own subtile sleights doe change and turn the things God expresseth, into the proper intent and operation of their own naturall and brutish apprehension q, directly contrary to the truth, mind and meaning of the Lord. So that they become the onely Wizards and Juglers in the world, and the more seemingly spirituall, the more dangerous and abominable. For when our Lord speakes of the power and glory, place and office of the Sonne of God, they translate and transferre it to the Sonnes of mortall and vain man. So as, when God speaks of sinne, *which Christ was made and yet knew no sinne* r, and therefore must needs cleanse them from it. They find such curiositie about this point, in their naturall, and artificiall understanding, that their art, wit, and invention, is exercised to find out sinne what it is, in its nature agravations, and graduall operations, according to its proper and due demensions; and accordingly to measure out punishments proportionable, even unto death it self; And that in such devised waies for the terrour of it, as though they had undertaken to cleanse the World of sin themselves, and that in a most curious, fit and proportionable way; as though the death of the Sonne of God were of no force nor vertue. Great art, and skill, is to be used herein, by the Divines, Soothsayers, or Deviners of this World; else man could never have a heart, to thrust down into *Sheol*, his brother made in the Image of God together with himself, as also both alike and the same in that act of apostasie t; nor could he have a head to look for Gods approbation, and acceptation in such acts (as our Saviour Christ fore-tels he will) if it were not for this divination u. And as the persecuters of *Steven* when they stoned him, prayed *for the acceptation of their souls*, in so doing: For if the words be well scanned, it will prove to be their prayer made for themselves, & not his; for his prayer is declared to be for them, that God would not lay it to their charge x, which was answered by God, and made effectuall in *bringing Saul to become a Paul* y. Nor could he adventure to transfer unto himself those things that are proper unto the Sonne of God, as to be a cleanser of the world from sinne, were it not for this Art, wherein

great

q *Iude* 10, 11, 12, 13.

r 2 *Cor.* 5. 21.

s *Dan.* 3. 19, 20. *Dan.* 6. 7. *Act.* 7. 59. *Heb.* 11. 35, 36, 37.

t 1 *Cor.* 15.

Rom. 5. 17, 18, 19.

u *Ioh.* 16. 2.

x *Act.* 7. 59

y *Act.* 22. 20.

great and secret slight is used in this kind of close conveyance. So that when the Lord speakes of the Crosse of Christ in that
z *Ioh.* 1. 14. *Isa.* 53. 2. *to* 8. humbled and dejected estate of the word of God z, they well perceive there is great curiosity and skill therein, but they cannot find it out to be in any place, but where there is an estate and condition, for the present, incumbred with heavinesse and sorrow; and therefore their Art is used to see how to find out Religion in defending the oppressed, fatherlesse, and widow, relieving, comforting and lifting such up, in their outward estates and condition; and so by this carnall apprehension judging the Kingdome of God to consist in
a *Rom.* 14. 17. *Iohn* 18. 36. these transitory things a; and hereby they alwayes keep Christianity beneath, under, and below themselves, and make Christ to stand in need of their help and relieve, though he be spirituall, and themselves never so carnall; and therefore cannot be ministred unto by them: For he that gives to a Disciple must doe *it in the name or authority of a Disciple*: that is, in the place and office of a Learner, and then he shall not lose the reward, or (as the word is) the end of a Disciple, which is to be made a Teacher himselfe, as our Lord ever doth, without
b *Mat.* 10. 42. whom a Disciple is nothing b, nor is the Lord without a Disciple.

And this requires the same curiosity and skill in Soothsaying, or else they could never make men to beleeve that they were the defence, and protection; the relieve and raisers up of the Sonne of God, as though he were held of death, till sorry man puts forth the hand for his help. In this conveyance, or change, their eyes are dazzled also: for the Crosse of Christ consists not, nor can it possibly have a Being, but in the
c *Act.* 8 33. *Heb.* 2. 7. *to* 11. Crowne, though they know it not. But thus their art, and, carnall skill, is exercised in this poynt, in finding out multitudes of sinnes (though they know not one in truth) to be plagued and punished according to the way they understand it, and persons in misery to be relieved and delivered onely in the way of temporary relieve and redemption, and by this meanes keep the power and vertue of that resurrection of the Sonne of God, that it cannot be heard of, nor known in the world,

world, by their metamorphosing and changing it into transitory and momentany things, which hath indeed vanquished, overcome, and put an end to all these things; so as if so be it doth but appeare, and be made manifest, these can in no case captivate, or keep us under [d], but *We triumph and are victors over them all* [e].

Again, when the word of God speakes of the power, place, office, and operations of the Sonne of God, they perceive no little art and cunning skill exercised thereabout; and therefore they exercise all mans wit, and abilities with respect to the word of God, without which they cannot bewitch to destruction [f], no more then the Spirit of Christ can Evangelize to salvation, but with respect to our frailties and infirmities; Therefore they exercise their Art to fit and furnish men with abilities, and to adopt and adorne particular persons with Places, and Offices, which are proper and peculiar onely to the Sonne of God himselfe. For they know not (neither will they learn) the way of that *Common salvation, and faith, once delivered unto the Saints* [g]: wherein God exerciseth his grace mutually, without any respect of persons at all [h]. For as Christ takes all kind of infirmities in every one alike, we being *by nature the same that others are* [i]: so doth he dispense his grace to all alike, *and is the same in all* [k]. All the use of this turning and change of things from the Sonne of God to Man, is this, it serves onely to adorne and set up the creature, *That flesh may seem to have wherein to glory, and whereof to boast* [l], by Offices and Excellencies given by Man, and acquired unto himselfe; hereby destroying and disannulling the death of the Lord Jesus, as though he had never died unto the things of this present world [m]; but as though his comming in the flesh had been only to set up the flesh, that is to say, mans glory, rather then to pull it down [n], and to bring in, *rather then make an end of all things*: For whatsoever hee brings in, *endures for ever* [o], and it is *his glory onely that must appeare in his House & Sanctuary* [p]. Great skill in Conjuration must needs be had, else the world could never be borne in hand, *that Christ is crucified in the flesh, or to the flesh, and quickned in the Spirit* [q],

d 2 *Cor.* 16. 7, 8, 9, 10, *Rom.* 8. 35. 38. 37.
e 1 *Cor.* 15. 55, 56, 57.
f *Exo.* 7. 9, 10, 11, 12.
g *Iude* 3 *v.*
h *Act.* 10. 34
i *Eph.* 2. 3.
k *Ioh.* 1. 16.
Ephes. 1. 23. & 4. 6.
l 2 *Cor.* 5. 12
m *Rom.* 8. 10. 34.
n *Isa.* 2. 17.
o *Dan.* 9. 24.
p 2 *Chro.* 5. 14.
q 1 *Pet.* 3. 18.

whilst they make it their daily work to set him up according to the flesh. And if the spirituality of his Kingdome appeare in any measure, they seek to demolish and overthrow the same: for indeed otherwise their earthly & carnall Priesthood cannot stand, no more *then Dagon can stand before the Arke of God* r; for Christ *were not a Priest, if he were on the earth*; or of any earthly constitution: that is, *after the Order of Aron* s. *For all such offer gifts according to the Law*, that present unto God that which shall have end, which is accounted by God *a carnall Commandment* t; For there cannot be a Priesthood Eldership, or any Office in the House of God, held to be more exelent then all the rest of the Saints are also invested into: but it is earthly and carnall: and cannot agree with the Kingdome and Preisthood of Christ. For to maintaine a greater Dignity and place, in one man then in another, in the House of God, is nothing else but the Law of works, and walking according to the *carnall Commandment, according to which Christ was never made a Preist* u: *but in being Preist he abolisheth it* x.

For if Christ had detained any office, or exelencie (whatsoever) in himself y, & not conveyed the same unto, & communicated the same with his brethren, our salvation had benne made void, and overthrown. For if Christ detain in himself, any excelencie or Office, in which the Saints Communicate not with him; then must he of necessity detain all, and they communicate in none, else he connot be the Son of God, and so no Saviour of the world. For where any part of his office or excelencie is found, there is all, or else he were not God; nor could he be individuall, if any part of his excelencie were communicated and not the whole z. Therefore to officiate men in the House of God, in such places as others of their professed brethren, whom they account off as of Saints, are not capable of together with them; is earthly and carnall, seting up the *Levitical Preisthood of the Law*, and not that of our *Melchisedek*, and cannot stand with, but utterly overthrows the Preisthood and Kingdome of Jesus Christ. *For he hath obtained a more excelent Ministry, in as much as he is the Mediatour*

r 1 *Sam.* 5. 2, 3, 4.
s *Heb.* 8. 4.
t *Col.* 2. 21. 22.
Heb. 7. 16.
u *Heb.* 7. 13. 14. 15. 16. 17.
x *Heb.* 7. 18.
y *Eph.* 1. 23.
z *James* 1. 5. 17. *John* 3. 16.

atour of a better Testament a And in that Testament or Covenant: do the Saints Minister communicating with their Head in that grace, having fellowship with him in his office of Mediatourship as well as in any other grace, & may afwel be called Mediatours in him. *As Moses was said to be a Mediatour* b, or as *Iosuna*, and the Judges of Israel were called *saviours* c, if we do not Idolize the word, which is the very ground of all Idoletry in the world; even as it is in the *Name Jesus to bow at it*, as yeelding more respect unto that, then to an other title given unto him d. So it is in this, and other expressions of the word of God; For to Mediate is to come between, or to be an umpeere, or an arbitrator for so much the word imports. That is, to Judge indifferently, & without partiallity of the things of two, & so as to bring them to be one. *For a Mediatour is not a Mediatour of one, but God is one*; e that is, to Judge rightly of the things of God, and of the things of man; truly knowing and pertaking of the mind of the one, and of the other, which the men of this world count blasphemy; that the Saints should communicate in such an office. Although it be true, that without participation and communication herein, *No prayer can be made unto God, that can be fruitfull unto us, or acceptable unto him* f; Yet doth it blaspeme, strick, or pierce, thorough their way of Mediatourship; who judge of all things according to the flesh, that is according to the will, and naturall understanding of a man, *that perceives not the things of God* g. And so indeed their carnall Testament, is confirmed unto them by the death of the Testatour h; For they seting up Christ according to the flesh, do thereby put him to death in the Spirit; *And so are killers and Crucifiers of the Lord of glory unto themselves, putting him to an open shame* i, in the whole course of their Ministry. Without which, they cannot uphold their places, and offices, unlesse they maintain the first borne, *in Cain, Esau, and in Egypt*; namely the most excelent things that nature can bring forth, preferring them before that vertue, and power of the Son of God k. *So that even as their Fathers did, so do they unto this day*]. But our Mediatour gives man his proper right and due, who is weak, base, and infirme in all things; in the

a *Heb.* 7. 21, 22, 23, 24.
b *Gal.* 3. 19. *Heb.* 8. 6.
c *Neh.* 7. 27. *Heb.* 4. 8. *Oba.* 21. *ver.*
d *Phil.* 2. 10.
e *Gal.* 3. 20.
f *Rom.* 8. 26. 22.
g 1 *Cor.* 2. 14.
h *Heb.* 9. 16. 17.
i *Heb.* 6. 6.
k *Exo.* 7. 11.
l *Act.* 7. 51.

matters of God, *Yea concludes him in his best estate to be altogether vanity, or emptinesse* m, and gives God his due also
m *Psal.* 39. 5. who is ever *Honourable, Wise, Powerfull, and full of goodnesse*
n *Exod.* 34. 6. *and truth* n. So that wherever he appears, there is *glory in the highest* o, *and fulnesse unto perfection* p; yea so, as when he
o *Luk.* 2. 14. appeares in the *greatest weaknesse and infirmity of the flesh*, in
p *Luk.* 1. 53. this way of Christ, *he is stronger then man*; that is, then all the
q 1 *Cor.* 1. 25. power and policie in the world q. And hence it is, that the Subjects of this Kingdome, or people assembled together with this our Priest, are so described and set forth unto us. *verse* 3.

Thy people shall be willing in the day of thy power. K

The Hebrew word Nadaboth heare used, translated willing is an elegant phrase; cloathed, or adorned: with variety of excellencies, signifying willing oblations, or free-will offerings; and it is a word plurall, as if he should say wills, or volentarinesses, or liberalities, and it hath the signification of princely, or nobility, as if he should call them bountious princes, or Kings, in their Ministery, and office, in the Priesthood, or offering of their oblations to God, who are ever nobly consecrated, or have their hands filled (as the word consecrate signifies) to minister most bountifully, liberally and freely in
r 1 *Chron.* 29. 20, 21. the house of God r: not moved, or constrained by any extrinsicall thing whatsoever; no more then a fountain is moved by any thing out of it selfe, to send forth its streames;
s *Psal.* 36. 8. 9. its own fulnesse being sufficient for that purpose s: nor can they be vilified in any part of their office, or operations; this princely power and authority being none of theirs, but the Lords, who cannot admit of any vilification, or diminution of it, at all; no more then of himselfe, or of his own power and
t *Psal.* 68. 26. glory; by any power or pollicy whatsoever t such is the dignity, and soveraignty of every person or subsistance *in this royall Priestood and peculiar people* v now the time when they
v *Mal.* 3. 6. are made manifest and to appeare, (*ii*) *in the day of thy power, or in the day of thy Army, or in the day of thy great Army*; as the word will beare without any straining of it at all.

That is, when all these Kingly warriers, or priestly willing

ling offerers; are ſummoned, ordered, compoſed, and united together, in one point of time, as in a day; *for a thouſand yeares, with the Lord, are as one day, and one day as a thouſand yeares*, according to his reckoning and account [x] and if wee account not as hee doth; wee cannot be *Secretaries, nor recorders in the houſe of the Lord* [y]: So then, when all power and glory, conſiſting in place, perſon, office, or excellency whatſoever, that hath been, are, or ever ſhall; are ſummoned together, & united in one ſubſiſtance, or being (as in one day) then doth the power of this princely Army make it ſelfe Manifeſt, as in a day of muſter (as the word implies) a whole tion is brought into one body, ſo as every perticular one hath the power, glory, charge, & courage of the whole; & the whole, hath the power, glory, charge, and courage of every particular [z]: ſo out of that vnity that is in Chriſt, is brought forth all, and al manner of vertues, & excellencies whatſoever, that have been, are or ever ſhalbe diſtributed unto, or conſiſting in the whole Kingdome, and that equally unto all, and in every particular member thereof alike, *without any reſpect of perſons at all* [a] in way of any addition, or diminution, preferring one before another, or debaſing of any one, as lower then another [b]; ſo that the whole glory; and grace takes in every particular; and every particular takes in the whole [c]: otherwiſe it cannot be the grace and glory of God, but onely a deviſed grace and glory, nvented by the creature, which ſhall come to nought [d] for in this holy Army, that which is the power and glory of one, is the power and glory of all; and that which is the glory and power of all, is the glory and power of every one in particular; for in the Kingdome of God, the multiplication of it can no wayes detract or take away from that one out of whom it growes; nor can the abridgment of it, or bringing of it into one particular: ſuffer, or admit, of the leaſt diminution or depravation, of the power and glory exerciſed in the whole, from any particular, member of it; for in the Kingdome of God, *as one day is as a thouſand yeares, and a thouſand yeares as one day* [e]; even ſo, one individual ſubſiſtance, is as a multiplyed Nation, or Kingdom;

x 1 *Pet.* 2. 9.
y 2 *Pet.* 3. 8.
a *Iſa.* 36. 3.
b *Iſa.* 66. 8.
c *Acts* 10. 34. *Iam.* 2. 8, 9.
d *Iam.* 2. 1, 2, 3, 4.
e *Iohn* 17. 21, 22, 23. 1 *Iohn* 4. 17.
f *Eſa.* 4. 6. 7. 1 *Pet.* 1. 24.
g 2 *Pet.* 3, 8.
h *Eſa.* 6. 22. *and* 66. 8.

f *Isa.* 60. 22. & 16. 18. yea, a compleat world f and a compleat world of Believers, glory, or grace, is as one individuall subsistance; in which respect it surpasseth in glory all other Kingdomes, or pollecies that are, or ever shall bee, in this momentany, brittle, and fading world; therefore *Solomon* himselfe sent ships to other Nations to fetch *Gould, Silver, Ivory, Apes, and Peacokes;* g 1 *John.* 4. 14. which his own Land afforded not g. Yea the Lord himselfe *Heb.* 2. 5. will have preheminence in point of Kingdome, doe the men h 1 *Kin.* 10. 22. of the world what they can h: For if this spirituall muster, or day of that powerfull Army be faithfully brought forth; the 2 *Cor.* 6. 21. world with all its fortresses, Battlements, and blocke up condition; like unto that City of *Jericho*, to hold out the holy one i *Psal.* 2. 1, 2, 3, 4, 5, 6. of *Israel* yet shall it not be able to stand before him i therefore their manner of assembling is noted to be;

In the comly honour of the Sanctinary, or beauties of holinesse, K
or beauties of holynesses, as the word will beare.

Wherein he declares (by an holy alusion, unto those beutifull and honourable garments, which the Priest put on, when he entred into the holy place) that every one in this assembly, is adorned with those royall ornaments, wherewith the Sonne of God himselfe, was beautified and adorned, k *Josh.* 6. *the whole ch.* l *Heb.* 6. 19, 20. m *Heb.* 9. 42. n *Luk.* 16. 22. 23. o *Heb.* 10. 20. p *Deut.* 6. 4. q 1 *Cor.* 10. 16. 17. *Joh.* 17. 11. 21. r *Joh.* 1. 16. *Joh.* 17. 22. *Rom.* 8. 11 *When he entered into that holy place* k, *even Heaven it selfe* l; *into those things which are within the vaile*; taking our nature into the bosome of the Father, even as *Lazarus was carried into the bosome of our Father Abraham* m: So that what ever Christ was furnished with, when he entred into the *holynesse of holinesses*, as the word is n; through our nature, or *the vaile of his flesh* o, which is the very way of that L wonderfull multiplication, of that one, onely and intire holinesse, that is in God, for he is one p: and yet doth as truly multiply and make himselfe many in us; though he be one, as wee are vnited, *and made one in him, though We in our selves be many* q; so that with the very same things wherewithall himselfe is adorned, are the people of this assembly, every one in particular, furnished and adorned with all in like manner r. For *John*, and Christ, are forerunners, *and as John is his forerunner, on the Earth*, declaring what entertainment,

Christ

Christ hath ever in the world s; which is epitomized in that act *of Herods taking off his head* t; and that for denying of *Herod*, liberty to satisfy himselfe in the workes of the flesh, though *Herod* pretends faithfulnesse to himselfe, and others in so doing; being in Covenant, yea, under oath with it, as the world ever is unto its own waies v; even so, as it is with *John*, in shewing what entertainment Christ hath with the men of this world, so is Christ *our forerunner*, declaring what entertainment we have with the Father in his Kingdome x; which is also summed up, and epitomized in the cariage of the Father unto him, *in that he hath stated and plased him at his right hand, commiting his whole power, authority, and glory unto him* y; such are the honourable ornaments of holinesse wherewith every one of this Assembly, or Army, are adorned and blessed with all z; in this way of the Kingdome and Priestood of Christ, therefore the natvre of their offerings and oblations, are set forth and described in the next words;

s 1 *Joh.* 15. 18 9. 23. 24. 25
t *Psal.* 22. 11. *to* 18. *Mat.* 14 8. 9, 10, 11.
v *Isay.* 28. 15.
x *Heb.* 4. 14.
y *Mat.* 26. 64. *Mat* 18. 18.
z *Rev.* 2. 26. 27. 28. *Rev.* 19. 11. 14.

Verse 3. *Of the womb of the early morning, in thee the dew of thy*
M *youth, or of thy youngling, as the word will beare.*

The word used here (translated womb) is a relative phrase, and therefore connot be looked upon, or understood, but with respect unto seed, no more then we can nominate or know, any husk, or hull of corne, or of any seed, without having respect unto the grain, or seed, that is naturally contained in it; therefore *the barren, or the miscarrying womb, is said to be accursed* a; because it is the disstruction of seed, which is taken for granted to be communicated with it, *by early morning* is ment *that spring of day, that is from on high* b; and is of the same rise, alike rare; and of none other antiquitie then that *morning and early dayes* which is specified by the Lord himselfe, for the convincing of all flesh for assuming unto it selfe, any ability, to be an assistant unto him, in any of his works c; which by the scope and circomstances of the place, must be ment the *morning of eternity*, compare therewith ver. the 4. for explication hereof.

a *Hos.* 9. 14.
b *Lu.* 1. 78.
c *Ioh.* 38. 7.

The youth or the youngling here spoken of, is that momentany, fraile, and brittle estate of mans naturall condition,

for

h *Esa.* 40. 6. *for all flesh is grasse* h, *and the word was made flesh* i; and
i *John* 1. 14. this fleeting condition of mankind, never received being but in this womb of eternity; for the word of eternity, in giving man his forme, assumed the nature, and in assuming the nature it gives man his forme, so that man in that way of Christ, hath no being but in the word of God; for if the humane nature of the Sonne of God, had at any time subsisted out of the divine, it had ever been so, *for our Lord changeth not* k; nay, if our nature should subsist, out of the word,
k *Mal.* 3. 6. Christ then should have two beings; and then he could not
l *Esa.* 42. 8. be a Saviour; *for God cannot give his glory to another* l: therefore all that commnnicate therein, or participate thereof, must become one with him, in that glorious way of u-
m *John* 16. 13, 14, 15. nity in Christ, otherwise it descendeth not upon them m; for the grace of God can no more descend upon any, that are not of the faith of Christ (or of this subsistance, as the Apostle
n *Heb.* 11. 1. interprets faith to be, the *hupostasis, or subsistance*) then the sins of a wicked man, can be transferred or turned over unto God, whil'st the man himselfe is not in unity with him; or the hand, or *any part of the body can be light, without unity with the*
o *Mat.* 22. 23. *eye* o. Nay, man in his first creation, was not, but as he was made and sprung up, out of this womb of eternity; for he
p *Gen.* 1. 26. 27. was *made in the Image of God* p: and there is no Image of God, bnt onely the wisdom of God in that way of Christ;
q *Col.* 1. 15. *for he is the expresse Image of his subsistance* q: Therefore the
2 *Cor.* 4. 4. *Heb.* 1. 3. yongling, youth or momentany nature of man, (as fraile and fruitlesse, as the dust) r; cannot be found to have a being,
r *Gen.* 2. 7. *and* 3. 19. but of, or in, the womb of this *early morning*; hence it is that the wrath of God kindleth it selfe upon wicked men; burning down to the nethermost hell, for this their naturall condition, being made alive unto God, in that first act of their Creation as they were made in that Image, and righte-
s *Heb.* 1. 3. ousnesse of God, which is found no where else but in the
t *Rom.* 8. 6, 7, 8. Sonne of God, Jesus Christ s; is an occasion of their horrour and vexation for ever, when they see themselves fallen so
Esa. 55. 7, 8, 9. infinite short of it, and have made themselves so contrary and opposite unto it t: Even as the joy, and salvation of the
v *Ephes.* 2. 1. godly springeth up, and ariseth, out of this, that *naturally*

the

they are dead in sinnes and trespasses q. For if it were not for our sinnes and trespasses, the Sonne of God had never dyed r: And if it were not for that righteousnes and life that is in the Sonne of God, the sonne of Earth, or *Adam*, had never made such a forfeiture, and brought forth such a death upon himself and his posterity s.

The womb of the early morning then, and the youth, or youngling, are one, time and eternity, mortallity and immortallity, that which is *momentany, and that which endureth for ever* t, are become one individuall subsistance in Christ, so that without both the one and the other, the Sonne of God is not u: Therefore hee that can behold his own infirmities and frailties, and yet not perceive how the Sonne of God (*that knowes no infirmity*) takes his Being from them unto his humiliation and death x, that man can never behold the grace, & righteousnesse of God (who of himselfe knowes no grace nor righteousnesse) to see how the sonne of sorry man, who is nothing but infirmity and frailty, takes his Being from that grace and righteousnesse that is in God, unto *justification and life* y: Such men therefore that cannot *rejoyce in infirmities and tribulations*, they never knew the meaning of *the righteousnesse of God through Faith in Christ* z: *But shall weep and howle when ever it appeares* a. For he that cannot give glory to the humiliation of Christ, he can never give glory to his exaltation. For the two Cherubims at each end of the Mercy-seat, are alike beautifull and glorious, as is noted above. *This Womb and Youngling* therefore, are never divided; for their separation is their uniting together. For the fall or defection of man must be accounted according to the dignity of the person, or subsistance of him that fell b. For as the death of Christ, was of an infinite extent, because it was *the death of him that was the Sonne of God* c, though his humane nature was finite and momentany (in it self,) is, and ever shall be, for nothing is infinite in it selfe but God alone d. So he that fell, *was made in the image of God* e; which image cannot be finite, but infinite: therefore the person or subsistance falling, being in the dignity of Gods Image, his fall must need be of an in-

q *Eph.* 2.1
r 1 *Tim.* 1 15.
s *Matth.* 9. 13. *Isai.* 24. 5,6.
t 1 *Cor.* 15. 43, 44.
u *Isai.* 9.6,7. *Luke* 1. 31, 32,33.
x *Isai.* 53.4, 5,6,7.
y 2 *Cor.* 4. 10. 1 *Pet.* 3. 18.
z 1 *Cor.* 5. 21.
a 2 *Cor.* 12. 8,9,10. *Rev.* 1.7. *Joel* 2. 1,2, 3,4,5,6.
b *Gen.* 1.26. 27. *Luke* 3. 38.
c *Acts* 20. 28. *Heb.* 6. 6. 1 *Cor.* 2. 8.
d 1 *Tim.* 1. 17. *Psal.* 8.6, 7, 8.
e

finite extent, though his ſoule and body was but a finite crea-
f *Pſal.* 39. 4,5. ture, as the ſoule and body of Chriſt was f. Mans fall there-
Pſa. 22. 6. fore being of an infinite nature and extent, it unites him to
g *Epheſ.* 2. 10. *to* 22. God: for there is but one Infinite: Therfore God & Man are
h *Iſai.* 43. 5, 6, 7. thereby become one g: So that the neereſt unity is wrought
i 1 *Tim.* 3. 6. through the greateſt diſtance and ſeparation that ever was h.
k *Mat.* 19. 25, 26. Such is the way of Faith in that myſtery of God by Jeſus
l *Iſai.* 14. 12. Chriſt i, that if it be declared according to the verity of it,
m *Rev.* 17. 5. there appeares an utter impoſſibility in the judgement of
2 *Theſſ.* 2. 7. man, that any ſhould be deſtroyed. but with God and accor-
n *Mat.* 19. 25, 26. ding to his judgement it is poſſible k. And therefore hath he
o 1 *Cor.* 3. 10, 11. found out a way alſo, that the greateſt diſtance and ſeparati-
p *Exod.* 16. 12. on ariſeth out of, and is wrought through the neereſt unity
q *Iſai.* 40, 6, 7. that ever was l, and that is, that *Myſtery Babel*, or the *my-*
r *Iſai.* 52. 14. *ſtery of iniquity* m; which if it be rightly opened, according to
Iſai. 53. 3. the nature thereof, there appeares an utter impoſſibility in the
s *Luk.* 1. 78 judgement of man alſo, that any ſhould be ſaved; but with
t *Mal.* 4. 2. God and according to his judgement, *it is poſſible* n: And
therefore out of the greateſt diſtance and ſeparation, the unity
ariſeth: For *the early Morning of eternity, and the Youngling*
of a moment of time, are at an utter diſtance in nature: And
from the unity of theſe two, all the Oblations and Offerings
of theſe bountious Princes, (exerciſed in this Prieſthood, or
Kingdome) doe ariſe o and appeare in number, and for re-
freſhment, even as the dew in the morning upon the graſſe;
for theſe two are like the *Manna and the Quails*; the *Quails*
come in the evening, or between the two evenings (as the
word is p: the fleſh appeares in the end of a two-fold day; for
there is a day of glory, and a day of ſhame, ending in the fleſh
of Chriſt. For there is the glory of man, *which is as the flower*
of the field q, and the ſhame of the Sonne of God, in ta-
king that upon him, which is ſuch a deformity, *That his*
viſage is marred more then any man, and his forme more then the
ſonnes of men r. Theſe two are both ended, (even as the Eve-
ning ends the day, by vertue of that *Day-ſpring that viſites our*
nature from on high s, *and the riſing of that Sonne of righteouſ-*
neſſe with health in his wings t, which affordeth a morning

unto

unto us, that discovers that *heavenly Manna, even the bread of life, whereof if a man eat, he shall never dye* u. And as the evening and the morning afforded sufficient food for *Israel* in the wildernesse: so doth this early morning, and youth, or youngling, afford sufficient store, and plenty of oblations and offerings to all such as are of this *Royall Priesthood and Kingdome, that as most free, bountious and liberall Princes*, they may offer abundandy before the Lord, even as Israel of old hath done x. For their Royall consecration affords fulnesse of their hands for every: Therefore their offerings are compared unto the Dew, for the abundance and plenty of them z. For according to the store-house of mans frailties, and infirmities, and the treasury of Gods grace and excellencies, so are their oblations and free-will offrings multiplied a, which are here compared to the multiplicitie of the drops of dew upon the grasse *in the early morning*, which the men of the world going forth according *to mans day*, or judgement b, or rather in the *night of their own understandings* c, they cannot discerne nor perceive the abundance therof. And if *the Sun of righteousnes arise unto them*, through the publication of the Gospel by others, the clearer it shineth, and the more effectually it puts forth its heat, the more is this heavenly Dew, or Manna exhausted and drawn up out of their reach and view. For seeing they have not learned how to rise, come forth, and fill their hands in the first looking forth and aspect of the Sunne, they cannot partake in this Manna or in these holy offerings, and free Oblations, but all vanisheth out of their sight: *For hee that goeth not out of his Tent to gather, with the Sun appearing in his Tabernacle* d, he cannot participate in these offerings, either he must be with the first, or not at all, in the things of this kingdom. If there be a *Sonship* before that by which he becomes & is made a Son, he cannot receive a childhood in this house, *nor be kinded or alyed unto God* e. If there be *a righteousnesse* before that whereby he is made righteous, it is not the righteousnesse of God by faith in Christ Jesus, *he is yet in his sins* f.

If there be *a Spirit* before that by which he is illuminated, it

u *Joh.* 6. 50

x 1 *Chron.* 29. 21.

y *Ezek.* 10. 2.

z *Deut.* 32. 2. & 33. 13.

a *Eph.* 6. 18, *Rev.* 5.---8.

b 1 *Cor.* 4 3

c *Eph.* 4. 18.

d *Exod.* 16. 21. *Psal.* 19. 4, 5, 6.

e *Rom.* 8 6 17.

f 2 *Cor.* 5. 21.

is not the Spirit of God, *received by the hearing of faith* g;
g *Gal.* 3. 2. but a spirit of deluſion, *ariſing from the works of the Law*; if
h *Pſa.* 2. 1, there be *a Church to be found* before that whereof we ac-
2, 3, knowledge our ſelves to be members, it is not the Church
Rev. 20. 7, of Chriſt, nor the Aſſembly of the Sons of the living God;
8, 9. *But the Synagogue of Sathan*, and the Congregating of that
Ier. 5. 7. Sonne of perdition, to plot and contrive how to ſtrengthen
i *Hab.* 1. 15. himſelfe againſt the Sonne of God h; Making melody unto
16. themſelves from the workes of their own hands i, *Trium-*
Iob 31. 26, *phing and dancing about a Calfe* of their owne device and
27, 28. framing k. *For the Starrs of the Morning, that ſing together*
k *Exo.* 32. *in that one, and alone bright Morning Starr Jeſus Chriſt, and*
3, 4, 5, 6. *thoſe Sonnes of God that ſhout for joy, at the laying of that firſt*
1 *Cor.* 10. *Corner Stone* of this new Creation or Building, are not onely
7. of the *Off-ſpring, but of that roote of David alſo*: who takes
l *Rev.* 22. his being from the Womb of this early Morning. So as
16. eternity becomes time in us, and time in us becomes eter-
Ioh. 36. 4. nity in him l: Therefore it is that the Poole of *Bethesda, or*
5, 6, 7. *houſe of effuſion & heavenly waſhing* m never puts forth vertue,
Zach. 4. 7. but only upon him *that ſteppeth firſt in when the waters are*
m *John* 5. *moved*; So that, if ever God open our eyes, *through the Revela-*
1, 7. *tion of Ieſus Chriſt* we ſhall ſee ourſelves firſt in that Poole of
heavenly waſhing, or effuſion of his grace through his belo-
n *Epheſ.* 4. ved Son, the firſt in *Church fellowſhip and Communion*, through
15, 16. that Unity we have in our Head n. The firſt in *eſponſall*,
through that mutuall Contract that is in Chriſt; for we
are betrothed in that *Righteouſneſſe* that hath the ſame glo-
ry in reſpect of beginning, that it hath in reſpect of ending.
For as impoſſible as it is, for it to have an end, alike im-
o *Hoſea* 2. poſſibility there is, that ever it ſhould have beginning o:
19, 20. And that man that cannot acknowledge himſelf to be eter-
p *Epheſ.* 2. nized *through that ſpirit, that is in Chriſt Ieſus proceeding from*
18, 19, 20. *the Father* p, he can never acknowledge the Son of God to be
21, 22. made momentany and ſubject unto death, in time, through
q 1 *Cor.* 12. that fleſh aſſumed in the womb of the Virgin q. For ſuch as
12, 13. the death of the Son of God is, ſuch is the true life of a Chri-
John 1. 14. ſtian, or of the Sonne of man; they hold coreſpondencie in

all

in all Points, in way of antitheſis, or diameter-wiſe r, to deny the one therefore, is to deny the other in the true intent and meaning thereof, and in this point the hippocrites of our dayes, in their preaching and profeſſing, doe nothing elſe but take up Armes, and all their Religion is but a continued Act of *ſtriving againſt their maker* s. If the death of Chriſt Jeſus therefore have an end, the life and ſtate of a Chriſtian is come to nought, and vaniſheth. Woe unto the World then, for their falſifying of this point; For *the dew of this early Morning, and of this Youth or Youngling* is ſuch, that if it ſhould not deſcend, and that continually, it could never aſcend, or be exhauſted and drawne up into heaven, by that Sun of righteouſneſſe perpetually; and if it ſhould be exhauſted and drawn up onely, it could never deſcend not fall upon the things below t; But joyntly in the one and in the other, the earth is made abundantly fruitfull, and ſerviceable in all the *ſtore and plentious varieties thereof*: u and the Heavens become glorious, and full of Dominion and Lordſhip in all their ſeverall aſpects, and opperations, thereupon x. Yea, who ever he be that can find a Prieſthood, receiving power and taking its Dominion before that, by vertue of which, he himſelf miniſters in the things of God; that party ſo officiated, is no Miniſter of the moſt high God, in the holy things of God, and Houſe of the Lord y: but a Prieſt of Baal exerciſed in an Idoles Temple, for unto him the people bow, and not unto Chriſt z; For that Congregation cannot be orderly in their owne eſtimation, unleſſe they give honour unto him, or unto them ſo officiated a, that *can neither uphold nor continue their Office, nor their owne lives to miniſter therein* b; nor is the comfort and ſalvation of all thoſe that depend upon them, of any more ſtabilitie, or certainty c: Therefore it is, that our high Prieſt onely is conſecrated by an Oath d; & all other are after, or according to the Law of works, ſignified and taught, in oppoſing the Prieſthood of *Aaron* unto the Prieſthood of Chriſt e; By which Law of works ſalvation cannot be. And hence it is that our Prophet ſaith, *ver.* 4.

r 1 *Pet.* 3. 18.
s *Eſa.* 45 9.
t *Epheſ.* 4. 9, 10.
u *Devt.* 11, 14, 15.
x *Hoſea* 2. 21. 22
Pſa. 19. 1, to 6.
y *Heb.* 7. 16, 17.
z *Rom.* 11. 4.
a *John* 5. 44.
b *Heb.* 7. 23.
c *Pſa* 97. 7. *Pſa.* 110. 4, 5. 6, 7, 8.
d *Heb.* 7. 28.
e *Heb.* 7. 6.
f *Gal.* 3. 10. 11, 12.

The

The Lord hath ſworn and will not repent, thou art a Prieſt for ever after the Order of MELCHISEDEC.

Wherein obſerve for Order ſake,

1 First, the manner of Confirmation, it is by Oath; *the Lord hath ſworne.*

2 Secondly, the unchangeable ſtate and courſe of it, in theſe words, *and will not repent.*

3 Thirdly, the diſpoſition and Order of it, that is, in theſe words, *after the Order of Melchiſedec.*

4 Fourthly, the continuation or duration of it, in theſe words, *thou art a Prieſt for ever.*

For the firſt, two things are to be obſerved in the Oath N
g *Heb.*6.13 of God; firſt, *becauſe God cannot ſweare by a greater he ſwears*
16. *by Himſelf, for men verrily ſweare by the greater* g; Therefore
h *Eſa.* 49. God muſt of neceſſi y ſweare by Himſelfe h, becauſe there
18. is not a greater; *The Lord hath ſworne.* That is by Himſelfe, that is to ſay, that he is not, nor will be God, but with reſpect unto this Prieſthood; if his being cannot faile, no more can the Prieſthood faile, for he cannot be the Father of all, nor the Father of glory, but with reſpect unto a Son, nor
i *Eph.* 4. 6. can the Son be a Saviour but with reſpect unto his death,
k 1 *Ioh.*1.7. nor can it be *the death of the Son of God* but with reſpect un-
Rom. 5. 10. to this Prieſthood; For it being of an infinite and an eter-
Heb. 2. 9, nall value, cannot find place in the Leviticall Prieſthood
10, 15. *that wan ſheth and paſſeth away* k. *For a Lamb ſlaine from the*
Heb. 9.15, *Beginning* (in Sacrifice,) and a Prieſt or Sacrificer, raiſed
16,17. up, and ordained in time, can never comply and agree toge-
l *Heb.*7.15, ther in the Temple of God; no not if all the hands in the
16, 17. world were laid upon him in his ordination, *or a thouſand*
m *Rev.* 13. *Rivers of Oyle* brought in for his Vnction m; For the ſame
8. antiquitie that is in the Sacrifice, muſt alſo be in the Prieſt the Sacrificer: elſe it cannot be an acceptable worke before
n *Mica* 6.7 the Lord n. So that all thoſe that ordaine a temporary Prieſt,
n *Heb.*7.19, they alſo depend upon temporary Services, and Sacrifices,
20,21. and as certainely as the Prieſt *failes in his Office by death*; ſo ſhall the Sacrifice looſe its vertue, when they come to ſtand

in

in moſt need of it o. Our High Prieſt therefore, and Sacrifice are of the ſame dignity and of like time, for he is not a Prieſt, but with reſpect unto ſuch a Sacrifice; nor is it a Sacrifice, but with reſpect to ſuch a Prieſt or Sacrificer, which do joyntly make and give being to this Prieſthood, which can in no caſe be; but with reſpect unto the Sonne of God; nor can the Sonne of God have being, but with reſpect unto this Prieſthood.

o *Prov.* 1. 26, 27, 28 29, 30.

Therefore it is, *that the Lord hath ſworne by himſelfe*, for if he bee, then it is alſo, and ever ſhall bee p; ſo that whatſoever is in this miniſtration, ſpringeth from the Sonne of God, who is not but *With reſpect unto the Father, neither is the Father but with reſpect unto the Sonne* q, and upon this Baſe ſtandeth the whole adminiſtration of the Goſpel, ſo that if any thing be propounded, in the Houſe of God, that can have its being, without God in Chriſt, it is not of this Prieſthood, nor can it ſtand with the adminiſtration of this oath, in any thing whatſoever we come before God for acceptation in: & if we propoſe any thing in God, that hath being without reſpect unto the office of this Prieſthood, it is not the realaction of him, that adminiſtred this oath, in that way of ſalvation by Jeſus Chriſt, but the Immaginations and notions of the Heatheniſh Nations, whom the holy Iſralite knowes not r, ſo that whatſoever is propounded unto us in point of divine worſhip, if God in Chriſt can have his being without it, it is an earthly, and carnall Prieſthood, & not an holy adminiſtration; but of an earthly & carnall Prieſthood; and ſenſuall Sacrifice, be it offered with never ſo great decencie, and zeale in the eyes of the Sonnes of men s, If therefore you propound a Church in the way of the Goſpel, that the conſtitution, and being thereof is ſuch, and at ſuch time; that God can have his being in Chriſt without it, that Church in its conſtitution and being, is without God in the world t if you propound water to waſh in, in the Church, that God may have his being in Chriſt without ſuch waſhing, that water in its uſe in ſo doing is without God in the world.

p *Iohn* 17. *Iohn* 14.

q *Pſal.* 81. 5.

r *Mica* 6.7. 1 *Kings* 18. 26.

s *Epheſ.* 2. 12.

t 1 *Cor.* 11. 24. 25.

If

If you will have Bread and wine in the Church, as holy signes, and Seales, of the body and blood of Christ, that God can have his being in Christ without any such body and blood, those signes and seales so used are without God in their use and service u, if you will conclude a fast to be a holy thing, without which abstinance, God can have his being in Christ, that fast so held is kept without the true knowledge of God in the world x, and if you conclude a Sabboth to be such, in the truth and extent of it, as God may have his being in Christ without any such rest, that Sabboth is silibrated without God in the world y; and is not the rest of God z, but is, together with the rest of these things, and such like, a meer delnding, *and deceiving of the Sonnes of men, by meates, and drinkes; new moones, Sabboths, and holy dayes; being vainly puft up with a fleshly minde, which all vanish in their use: but the body is Christ* a.

u *Esa.* 58. 5, 6, 7.

x *Ephes.* 2. 11, 12.

y *Heb.* 4.3. to 12.

z *Col.* 16. to 23.

a *Heb.* 6. 17.

The second thing considerable in an oath, is that which our Apostle notes b, where it is said, *that God interposeth himselfe by an oath*, the Lords swearing therefore, which gives being unto this priestly office, is, the interposition of himself betwixt it, (viz. this Priestly Office) & any, or all things, whatsoever, that may come out, or rise up to oppose it, make a nullitie of it, or take away the glory, effect and operation of it c; so that what ever stands in contention against it, must first make an assault upon the Lord, and also overcome the Almighty, before it can enter the lists, in the ruine and overthrow of it d: againe he enterposeth this office betwixt him, and his own being, for he takes not his being as a Saviour, in the way of his Sonne Jesus Christ, but through this Priestly Office e, *for he lives not but through death* f; therefore the Lord himselfe is not maintained nor stood for in the world, further then this Priestly Office and dignity is testified and witnessed unto by us g, *so farre therefore as the Office, place, dignity, and glory of man, is an acceptable thing unto us in the House of God, so farre is the Lord himselfe rejected and villified by us* h, and the House of *Baall* maintained, and set up i; for he is not that annointed,

b *Heb.* 7. 16.

c *Heb.* 7. 21.

d *Heb.* 2. 10.

e *Rom.* 11. 15.

f *Heb.* 7. 24. 25.

g 1 *Sam.* 8. 6, 7, & 10. 19

h *Judg.* 6. 30, 31, 32.

-nointed, but through this Office which consumeth, and barneth up all the glory of the creature, that the glory of the Creator may appeare, to be that onely acceptable thing for ever i; Which is of that extent, *that it filleth all things, yea it is all in all.* k So that he that assumeth a place or dignity in the Church above or before others, or any of his brethren, he is so far from exalting, that he vilifies and disgraceth this Priestly Office l, and in so doing he doth it to the Lord himself m, who is not in any account or esteeme with us, but in and through it n; For he hath interposed it betwixt himself, and his own being in Christ: So that all that are *beloved of him, and washed from their sins in his blood, they are made Kings, and Priests* o. Whosoever therefore excludes any of the Saints from Rule, and Priesthood in the House of God, they doe in like manner exclude them from the love of God; and from the washing away of sin by the blood of Christ p; Yea, they deny them *to have part in that first Resurrection, or any freedom from the power of that second death* q. So that in seting up men, and ordaining Officers to make themselves glorious, they thrust down themselves into the nethermost hell; *Geeing on as a foole to the stocks* r *glorying in their own shame, minding earthly things* s. *But through this Oath, or interposition: wherein it is impossible that God should lye; we have strong consolation, and that by two immutable things* t; That is, the Sonne of God is become man, *The Word was made flesh* u; *Yea, a man of sorrowes and acquainted with infirmitie* x; And in this God cannot lye, counterfeit, or dessemble a thing that is not really so; as the word imports (to counterfit writing) So that the realitie of all the impressions, of mans natural infirmity, were upon him who is the Son of God, and these being the frailties and infirmities of the Son of God, they must of necessity be immutable and unchangeable; even as the vertue of his death and suffering is. *For in him is not a shaddow of change* y, and in him is mans nature which is the same, wherever, or upon whomsoever, it is found simply considered in it selfe: And this fraile and weake nature, is also made and become the Son of God, and hath upon it the true nature and properties of God, by vertue of its unity with him in Christ z.

i *Isa.* 60. 1.
k *Ephes.* 1. 23.
l 1 *Cor.* 15. 28.
m *Jam.* 2. 9.
n 1 *Sam.* 8. 7.
o *Heb.* 7. 1. *Rev.* 1. 5. 6.
p *Rev.* 5. 9. 10.
q *Rev.* 20. 6.
r *Pro.* 7. 22.
s *Phil.* 3. 19.
t *Heb.* 6. 18.
u *John* 1. 14.
x *Isa.* 50. 33.
y *Jam.* 1. 17. *Mal.* 3. 6.
z *Eph.* 2. 3. *John* 3. 17. 20. 36. *John* 4. 7, 8, 9, 10.

And in this also God cannot lye, dessemble or counterfeit a thing that is not really so; and therefore there is in it, all that power, glory, vertue and excellency that is in the Lord
a Col. 2.3. himself a; This also must of necessity be immutable and un-
3.9. changeable: So that the Sonne of God is become weake, and fraile; yea dead to the counsel and devices of mans na-
b Gen. 6.6. turall heart for ever, b So also the Son of man is become
c Gal. 2.19. strong and potent, yea alive unto God in the wisdome and
20. Counsells of his Law and Spirit for ever c.

Rom. 8.2.11. The Consolation therefore of a Christian ariseth onely from this Oath of interposition, for God hath interposed this frailty, and infirmity of man, betwixt himselfe and his owne being in Christ; For he is not Jesus the Sonne of God, but through death; *For by his death he saves.* So that all the Wisdome, Power, and Goodnesse of God, is onely made manifest and exerciseth it selfe through mans weakenesse and
d Heb. 2 14 infirmity d, and otherwise it hath not the use, exercise and
e 2 Cor. 11. injoyment of it self, no more then the Father injoyes him-
9. 10. self without his beloved Sonne e.

1 Cor. 1. 24. Secondly, God hath interposed himselfe betwixt sorry and weake man, and all those frailties and imperfections that naturally we are subjected unto. So that no misery can come unto us in point of salvation, and our comfort and Faith in God, but it first encounters with God himself, before it can take hold of him that is in Christ; And what impossibility there is, to overcome and vanquish the Sonne
f Pro. 8 21, of God the Almighty, *yea God blessed for ever* f; the same
to 31. impossibility there is, that a Christian should be vanquished or overcome; of such security and safety, is this Oath
g Rom. 9.5. of interposition, in the ordination of our Kingly Priest g;
Psalm 119. For as the frailties and infirmities of man, through that
122. wonderfull and unspeakable Wisdome of God in Christ,
h Rom. 8.3. serve for no other end, nor are of other use but to give
4. Being, unto the humiliation and descension of the Sonne of
i Joh. 3.13. God in us g, so also his power and dignity, is of no other
Ephes. 4. 8. use in this salvation and Priesthood, but to give Being unto
10. the Resurrection, and Assention of the Son of man in him h.

For

for Christ can neither descend, nor ascend, as he is simply God; any possibility of that, in either respect, may not bee admitted, in any case: For, as he is God, he can neither be lower, nor higher, then God; for so he is not; Nor can he be subject to motion, mutation, or change, *i.* But his humiliation, is a motion, or change, from *height to depth*, *k*, From *blessednesse, to a curse* in the abstract. *l*, And so God becomes low in us, or in our nature, *m*, His resurrection, or ascension, is a change or motion, also, from the *depths into the heights*, from *being a curse, to become the blessed*, yea, the Son of the living God, *n*, And so we, or our nature, is exalted or lifted up, in the power and dignity of the Word of God, *which made all things in the beginning, and without it is nothing made o.* Indeed nothing in this Kingdome & Priesthood takes its true forme, or retaines its being aright, but only as it hath its rise, forme, vertue, operation, and glory, in this unity, and communication of, and between God and Man, in the way of Jesus Christ *p*. Therefore, *in him only doe all things consist, q, are reconciled, harmonized, and become one, and that one is become all things* r. So that without faith in him, wee have not the forme and substance of things, but a meere Shadow, and rude heape in whatsoever concernes the glory, and being of this Kingdome and Priesthood *s*. So that the Word of God that gives forme to all things in this Kingdome, is but a riddle unto us, (if we be unbeleevers) in whatsoever it expresseth *t*, So also the work of God, receiving forme and being by it in Christ, is also an uncomely, darke, doubtfull, and dangerous thing, in the esteeme and value of the men of this world, that are ignorant of Christ *v*. Let us remember then, *that strong consolation stands in these two Immutable things*, which not being seen, and kept intire, and distinct, we wander, and are *unstable, as a Wave of the Sea, tossed too and fro*, with every winde of doctrine, or operation in the world, *w*, For, the Son of God cannot become one *of no reputation*, but in our nature *x*, that is, (as the word signifies) vaine, empty, nothing; he cannot be debased and annihila-

i *Mal.* 3. 6.
k *Ephes.* 4. 8, 9.
l *Gal.* 3. 13.
m *Ephes.* 2. 8
n *Ephes.* 2. 9, 10.
o *Iohn* 1. 1, 2, 3.
p *Iohn* 1. 4, 5.
q *Psalm.* 139. 15, 16.
r *Col.* 1. 17.
Col. 1. 16.
s *Heb.* 11. 1.
t *Mat.* 13. 34, 35.
v *Act.* 5. 11, 12, 13.
Mat. 41. 26.
Mat. 27. 54
w *Iam.* 1. 6, 7, 8.
x *Phil.* 2. 7.

y *Phil.* 4. 12. 13. ted but in us, nor can our nature be dignified, filled with ability *to do all things*, but in the Word of God y, the nature of Man *is Immutable*, in that it is ever debased, and humbled in the power and glory of the Word of God: the Word of God is *Immutable*, in that it is for ever exalted in

2 *Cor.* 12. 9. 10. the weakneſſe and infirmity of Man, a, So that without the weakneſſe and infirmity of man, the Word of God is not, that being the humiliation of Jeſus Chriſt, and without the power and authority of God, the nature of man is not; that being the lifting up, and exaltation of the ſame Lord Jeſus Chriſt, ignorance therefore of this Oath of *interpoſition*, ſtanding in theſe *two immutable things*, *wherein it is impoſſible for God to lye*, is the grand diſcouragement, and diſcomfort of all the world.

For it conſiſts of the Kingdome and Prieſthood of Jeſus Chriſt, his exaltation and humiliation, his ſtrength, and his weakneſſe, his immortality, and his mortality, his life, and his death, his riches, and his poverty, his ſupereminencie, and his ſubjection, his eternity, and being in time, his wiſedome and his fooliſhneſſe, a, all which being skilfully couched and concluded, in one individuall ſubſiſtance, is the joy, peace, and quiet of all that beleeve.

a 1 *Cor.* 1. 25, 26, 27, 28.

1 *Cor.* 15. 42, 43, 44. For ſo the Oath of God is made one, though it conſiſts of two natures, alike immutable, and hath a like power to aſſiance, and bind over in the conſcience of man, as it hath in the Boſome of the Almighty, and can no ſooner faile in the one, then in the other; for it is of the ſame poſſibility and certainty, for *ſtrength* to be conſtant, firme and immoveable in *weakneſſe*, b, as *weakneſſe* to be conſtant, firme, and immoveable *in ſtrength* c, ſo that the nature of this oath, bindeth each un o other perpetually in Chriſt, who is *King of Salem, Prince of Peace, and Prieſt of the moſt high God*, d, *in whom we have peace, though in the world, we find trouble*, e, which trouble and tumult of the world, ariſeth from this, that they ſeeke theſe things, in divers and ſeverall perſons, or ſubſiſtances, to find the life, glory, and power to appear in that way *viz.* one to be rich in himſelfe, but another (not only diſtinct, but diverſe from himſelfe) to bee

b *Prov.* 8. 30, 31.

c *Pſal.* 102. 11, 12.

d *Heb.* 7. 1.

e *John* 16. 33.

poore,

poore, one noble, but another severall, and devided from himselfe ignoble, f, This hath beene the toyle, trouble, and travell of the world from the beginning thereof, g, to get rest and peace, but could never gaine it to this day; nor ever shall attain its end herein; but *when it looketh for peace, behold trouble*, h, and when it stands in most need of help, *then shall all stayes shrink and start aside, and leave him destitute, as one having lost his God*, i, *whom hee had cunningly framed, and fashioned unto himselfe*, k, being ignorant of this Oath and Covenant of God, by which only the Lord Jesus is made a Minister of holy things, the World having only the Oath or Covenant of Man upon them, l, not the Bond of the Spirit, which *is by the hearing of Faith*, m, *but the Spirit of Bondage*, which is by the workes of the Law, and therefore *ingendreth unto Bondage in all the Conceptions, Formes, and Productions thereof* n. But this Oath of interposition, which never interposeth the Curse betwixt God and Man, but only betwixt God, and his being a Saviour in his Sonne, whereby the Curse is devoured, and brought to nought, o, for the curse cannot tarry on the Son of God, no more then Iniquity can stay upon him, p, *or guile bee found in his mouth*, q, *so that Death is swallowed up in victory*, r, yea, the curse is made a blessing in him, s: So that this Oath, that is according to the Religion and Worship of God, is the Oath of God, *and God cannot sweare by a greater then himselfe*; therefore his Oath cannot go beyond or above himselfe; that is, cannot have its forme and being out of that substance of Jesus Christ: so that as certainly, as he remaines to be himselfe, and abides a God of Truth, so certainly shall this oath be performed, and kept in all ages in his Elect, and chosen in Christ: t: But the oath of Man; that is, all swearing, or covenanting according to the wisedome, art, and skill of the Creature, alwayes interposeth the Curse betwixt God and himselfe, for the naturall and guilty Conscience of a man, ever propounds God unto it selfe, in a way out of, and besides its owne being and substance (as at the first, so is it now, v,) which is alwayes

f *Jam.* 2. 1. to 10.
g 1 *John* 3. 12.
h 1 *Sam.* 17. 28.
i *Jer.* 14. 19.
k *Esa* 8. 22.
l *Indg.* 18. 24.
m *Esa.* 44. 10. 11, 12, 13.
n 1 *John* 5. 9.
o *Acts* 20. 22.
p *Gal.* 3. 13.
q *Psal.* 5. 4.
r *Esa* 53. 9.
s 1 *Cor.* 15. 54.
t *Gal.* 3. 13. 14.
u *Psal.* 89. 33, 34, 35, 36, 37.
v *Esa.* 53. 1, 6.
w *Gen.* 3. 5. 6.

out of the way of Jesus Christ, for the humane nature of Christ had never being, or for a moment could subsist, out of the Word of God x. So that a naturall conscience binds it self over unto God, by interposing a Curse betweene God and it selfe, and according to the motions and operations of and in himselfe, lookes for the application, or the abolishion thereof y. But the Conscience of a Christian interposeth the Son of God, between it selfe and the Curse, and according to the motion and operation of that Wisedome, Spirit, and power, that is in Christ, translates the Curse unto the Son of God z, who takes it away at once, and for ever, a, and also translates the blessing or blessednesse, upon the nature of man, wherein it rests, abides and exerciseth it selfe for ever b: This Oath of interposition therefore, infallibly bindeth over God unto man; as also, Man over unto God; for God is not, but as he is light, c, and light cannot bee light, but it must be manifest, d, nor can he be made manifest; but in his Son; and the Son is not manifest to bee of God, but by his resurrection from the dead, e, *for by death he overcame him who had the power of death*, f, which is a worke of none, but of God alone; for by dying in himselfe to all humane excellencies, *the glory and pompe of this present world*, g, he lives in himselfe through humane frailtie, *unto God in the life and power of the world to come*, h. So that by death of the excellencies, and wisdome of the flesh, *he slayes the enmity in himselfe*, i, which is indeed the spirit of that wicked one; the wisdome of the Serpent, which hath ever come out and contended with God k. From the beginning, even untill now, to give that unto Man, which God cannot give to another; no, not to any besides himselfe. 1. Sathan would have glory given to another; that is, to another individuall Subsistance.

Therefore, he saith, *Ye shall be as Gods, knowing good and evill*, m. But God in his way, onely gives to another nature in that way of Christ; but the same individuall subsistance, in, and with himselfe.

So then, Christ slayes the enmity; that is, the vitious de-

x *Mat.* 1. 20 *Luke* 1. 35.
y *Gen.* 20. 8. *Rom.* 2. 14, 15. *Gen.* 4. 14.
z *Deut.* 21. 23. *Gal* 3. 13.
a *Heb.* 9. 12.
b *Gen.* 22. 16, 17, 18.
c 1 *Pet.* 2. 9. *Iam.* 1. 17. 1 *John* 1. 5.
d *Joh.* 3. 20, 21.
e *Rom.* 1. 4.
f *Heb.* 2. 14.
g *Mat.* 8. 20 *Psal.* 22. 6, 7
h 1 *Cor.* 13. 4.
i *Ephes.* 2. 15, 16.
k *Gen.* 3. 1, 2, 3, 4, 5. *Rev.* 12. 7. 17. *Gal.* 4. 29.
l *Isai* 42. 8.
m *Gen.* 3. 5.

N

sires, pride, and ambition of the flesh, at no further distance from himself, then a wicked man slayes, crucifies, and kills *that Spirit of the Lord of Glory*, unto himself n. For however he kills it in, & unto himself yet it lives, & workes effectually in the chosen and beloved of God: so also however, Christ kills & crucifies in himself, the flesh, with all the lusts & affections of it, o; that is, in all that are made one with him by Faith n yet doth that spirit of uncleanness *worke effectually in the Children of disobedience*, and ever shall p. God therefore hath bound himself ever unto man, by no lesse a tye and obligation, then that great work of the death and humiliation of Jesus Christ doth consist of, which is impossible to be knowne or heard of, but only in the nature and wretched condition of Mankind q: the ground of it is this, the humiliation of Jesus Christ is of the same extent, that his exaltation is, they holds correspondencie in all points, else it could not be the humiliation of the Son of God, for that cannot admit of any bounds or limitation whatsoever; For Christ as he is Man, is exalted through his unity with the Word of God, above the state and condition of any created nature whatsoever r. So is the Word, or that Son of God s, being made flesh, vilified and abased below the state & condition of any thing that is simply a creature whatsoever, for all Creatures are by nature good t, as the work of that one, onely, and good God.

Now the work of God cannot be perfected but in man, who is an abridgement, or an epittomy of all the Creatures, who are therefore said to be good in the Creation, production, or bringing forth of them being said to be so, as they had reference unto man, v. Being made for his use, benefit, and honour, and suiting with his nature and disposition, all being made before him, to declare that all-tended, and had respect unto him, he being the Fulnesse and whole accomplisence of them all: For in him onely is the Worke of God perfect; without which, no rest nor Sabbath can be found, w. For as God and his Word are one, and so alike infinite and perfect, the one as the other: so the Word and his

n *Heb.* 6. 4, 5, 6.

o *Gal* 5. 24.

p *Ephes.* 2. 2.

q *Heb.* 2. 16, 17.

r *Rom.* 9. 5.

s *John* 1. 14, *Heb.* 1. 5.

t *Gen.* 1. 31,

v *Gen.* 2. 18. *Psal.* 8. 6, 7, 8.

w *Gen.* 1, 2, 3.

work

Worke are one; and alike infinite and perfect, the one, as the other; and such a worke can be found in none, but onely in man alone.

And therefore the humiliation of Christ must of necessity have its being in man, or rather the anihiliation of the Son of God, is only in that *Enosh*; that is, in sorry man, as the word signifies.

Now the work of God only in the Creation of Man, is an infinite work; which in any other, or in all other Creatures it cannot be; for however they be the worke of an infinite God, yet the work is but a Creature, and therefore finit for a Creature, simply considered, is a finit thing; but Man was not, nor had his being for a moment, but in the Image of God x; *For in that Image he was created*, and had his being at the first, and that is the proper image, similitude, and likeneſſe of man: Therefore *Adam* is said, *to beget a Son in his owne Image*; not when he begets *Cain*, but when he begets *Seth*, y. Or that ſtable and ſet one, who is the Father of our Lord z, in whom this glorious Image is preſerved and kept alive for ever. a Now that this work of God, namely, the Creation, frame, and being of Man, is onely an infinite work, it is evident and plaine, for as certainly as the dust, or ſlime of the earth b, that is, that Spann, or Seed of the Earth, that hath all earthly, tranſitory, corruptible, fading, and vaniſhing things in it, was made in the Image, Wiſdome, or Word of the eternall God: So certainly was that Image, Wiſdome, or Word of God (which is the perfection and fulneſſe of all divine and heavenly excellencies) made of, or in the duſt or ſlime of the Earth: So that it is not the proper work of God, looked upon in man, but as it conſiſts of the unity of the Creator, and the Creature, being become one, c: So that this work hath in it, not only that which is truly and really a creature, but alſo the Image and Dignity of the Creator: therefore muſt be a worke of an infinite and unfathomed extent, being the Image of the Creatour is conſidered in it, that cannot admit of any bounds or limits d. Therefore, it is that God ſaith, *Let us make*

x *Gen.* 1. 26, 27.
y *Gen.* 5. 3.
z *Luk.* 3. 38
a *Heb.* 1, 3.
b *Gen.* 2. 7.
c *Epheſ.* 2. 14, 15, 16 *Iohn* 17. 21, 22.
d 1 *Bing.* 8. 27. *Pſalm.* 78. 41.

O *make man in our own Image*, which is not a Consultation of the Trinity properly, as some would have it; but properly a confirmation of this great work in the sommoning, and bringing together of Heaven and earth e, the dust and the Image of God, to be one intire and glorious workmanship. So that *Adam* in this respect, *is truly called the Son of God* f, not only by Creation (as men think) but by Adoption also, yea and the Son of God by nature; For he is the Sonne of God by nature, because the Image of God which is the Wisdom of God, and God himself, are of the same nature, and so is he the Son of God by nature.

He is also a Son by Adoption, or taken out of the house of a stranger, for as he is earth, *and so bears the Image of the earthly* g, he is a stranger, and a forreyner from that heavenly glory, and excelency that is in God, and so is he the Sonne of God by Adoption. And he is also a Sonne by Creation, and that is, the making and framing of these two together in one glorious work, which is indeed the *New Creature*, or the *Creation of God* h, and so is he the Sonne of God by Creation, which work is not, nor can be truly considered, without God himself being brought into it, without any interposition, of time, place, action, demeanour, or comportment of the Creature whatsoever; For the interposition of any thing between God and the Creature, was the fall, and is the sin of man unto this day i; for as the operation of our hearts work, for the interposing of somwhat betwixt our selves, and our full satisfaction & happines in God through Christ, by so much do our hearts work to put somewhat between the happines of the human nature of Christ in the divine, & so destroy the faith or subsistance of Christ, unto our selves. For as *God said let there be light, & it was so*, so did he say of the dust & himself, *let us make man in our own Image*, & it was so. But man, through that serpentin like subtilty in that way of the wound, or of that weaker, & earthen vessel, (namely) the wisdom of a Creature, working towards & about the things of the Creator, which is not admitted to *spreak in the Church* k, said no, but if we eat, we shal be *turning that truth which God had spoken into a lye* l, which

e *Gen.* 1.1 *Dev.* 30.19. *Gal.* 4.4.
f *Luk.* 3.38.
g 1 *Cor.* 1.5.
h *Rev.* 3.14.
i *Gen.* 3.5. *Heb.* 10.39. 39.
k 1 *Tim.* 2 12
l *Rom.* 1.25

 was his sin

m *Gen.* 3.6. sin and fall from his Creatour *m*, even so God saith that he hath *made us heires, first, borne, and Coheires with Christ, Kings, Priests, able to do all things through Christ, that*
n *Rom.* 8.16. *strengthens us n*; But earthly man saith no, but if we do
17. this, or that, or come to this or that period or point of time,
Rev. 5. 10. if we suffer, if we waite, if we reform, and conform, then
Phil. 4. 13. we shall be so, this is that apostate backsl yder, *and faller off from the living God*, namely of those *that draw back unto perdition, and not of them that believe, to the saving of the*
o *Heb.* 10. *soule* o.
38. 39. Now the breach of this Oath, Bond, Covenant, Contract, or unity, that is betwixt God and man, in which God is a party, must needs be of an infinite nature, and therefore that, and that onely gives length, and latitude, to the death, and humiliation of Jesus Christ.

Now whereas we say, that God is a party in this bond, it is so to be understood, as a party in the Oath, or Contract, but no party in the breach; for the breach and forfeiture, ariseth onely from man, and is his sole and proper worke; even as man also, is a party, or one nature, in the keeping of the Oath and Covenant, *and fulfilling of the whole Law of*
p *Rom.* 8.3. 4. *God p*; But the whole and intire work thereof, dependeth solely upon God, and nothing can be attributed, or ascribed
q 1 *Cor.* 17, 28, 29. unto man at all *q*; So then mans breach of oath, and Covenant in his defection and failing from God, being of an infinite nature and extent, God being a party in the Oath,
1 *Cor.* 4. 7. worke of Covenant, that, and that onely, can sufficiently extend, the death and humiliation of Jesus Christ, to be such, as is comparable, and agreeable, to the Sonne of God. Therefore we must either deny the death, and humiliation of Jesus Christ to be such as becomes the Sonne of God, or else confesse man, to be a consociate with, united unto, and become one with the Sonne of God, who can depart from, or be deprived of his death; no more then he can depart from, or be deprived of his life; for in that he dyed unto the things of this present world, he can never live unto them again, *and in that he liveth unto God*, and the things

of God, he can never dye unto them againe, and these do nor onely ſtand together to make him compleate, but are compriſed in one, and the ſame, *for he dyed according to the fleſh*, and never lived unto the luſts of it for a moment, *and was quickened in the Spirit*, and never dyed unto the Father, and the things of him, no not for a moment *r*: Therefore as the Sonne, off-ſpring, or nature of man is exaulted infinitely above a Creature, *and ſo made higher then the heavens ſ*; for heavens in their own nature are high, or heights, but to be made heaven through hell, yea the heights in the depthes *t*, that is to be higher then heaven, ſo alſo the Sonne of God is made infinitely lower then a Creature, for the humiliation of Chriſt is through death ſin, the curſe of the Law *v*, which is lower then hell it ſelfe, for the corrupting pit may be low, and miſerable by nature, in it ſelfe, but to become low, wretched, and miſerable, through height, happineſſe, and bleſſednеſſe, that is lower then hell it ſelfe, for that is hell inlarged *w*; ſo as it can never be ſatisfied, nor ſay I have enough, ſo then the breach of Covenant, Contract, or Oath, in point of Creation, by the ſin of man, is of the ſame extent with that keeping of Covenant Oath & Contract which is through the faith & righteouſnes of Jeſus Chriſt; for this is to be obſerved, that the difference diſparrity & Antipothy, between the firſt *Adam* & the ſecond, ſtands not in one being nearer to God then the other, in point of Creation, and incarnation, for as God ſet himſelfe at the firſt, or in one intire act of relation to man, ſo he ſtandes for ever, elſe the holy one ſhould change, which is a thing impoſſible *x*; for the firſt *Adam* cannot be knowne but with reſpect unto the ſecond, nor can the ſecond be known but with reſpect unto the firſt; for as the ſecond cannot be known or acknowledged to be a Saviour, without reſpect unto ſin, from which he ſaves *y*, no more can the firſt *Adam* be knowne, or acknowledged, but with reſpect unto that reall righteouſneſſe, Image, and bleſſednеſſe from which he falles, and by which he deſtroyeth, and overthrowgth himſelfe *z*, ſo that the difference ſtands in this, that the one in the way of the miſtery of iniquity and death, takes

r *Eſa.* 53. 9.
ſ *Pſal.* 57. 11.
t *Pſal.* 139. 8.
Pſal. 5. 4.
v *Act.* 7. 26.
Pſal. 16. 10.
w *Pſal.* 34. 6.
Epheſ. 4. 9. 10.
x 2 *Cor.* 5. 21.
Rom. 8. 34.
Gal. 3. 13.
y *Eſa.* 5. 14.
Prov. 27. 20.
z *Mal.* 3. 6.
Iames. 1. 17.
a 2 *Cor.* 5. 21.
Mat. 1. 21.
b *Ezek.* 18. 24.
Gen. 2. 17.

occasion by righteousnesse to become sin, by life to become death, by blessing to become a curse, the other in the way of the wisdome and mistery of God, takes occasion, by sin, to be righteousnesse, by death to become life, by the curse to become a blessing, or the blessed for ever, and as neere as the Elect of God are unto the curse by nature, who are the Children of wrath, as well as others, and the very curse it selfe indeed *a*, in the obstract; so neere are the wicked unto the blessing, and righteousnesse of God by creation; who are thereby the very blessing and righteousnesse of God indeed.

a *Ephes.* 2. 1 12,3.
2 *Cor.* 3. 8.
b 2 *Cor.* 4. 6.7.
c *Ephes.* 2.3.
d 1 *Iohn* 4. 17.
Col. 3.4.
e *Ephes.* 5. 8. 9.

So that as the Saints of God, beholding themselves in the light of Gods wisdome *b*, can say (and that truly) we were such by nature *c*: But we are so by grace in the Sonne of God *d*, in which ascent, and gathering up unto him, from that low and forlorne condition, is their joy and happinesse for ever *e*, even so, the wicked, beholding themselves in the wisdome of man, and light of a Creature, viewing the things of God *f*, shall as truly conclude, we were such by the grace of God, as were made higher then Angels *g*, having in Christ *obtained a more excellent name, then they*; but now we are thrust downe into *Hades*, that place of the damned by our sin, and unbeliefe, and this miserable descent shall be their paine, and torment eternally thence it is said, *that the Angels which kept not their first estate*, or as the word is, *their principality*, that is, the Messengers that brought such great tydings of God into the world, as to have his very mind and Image upon them, (as man in his creation at the first had) kept not their Lordship; as having the authority and power of the Lord upon them, *are reserved in Chaines unto the judgment of the great day h*, implying, that so long as that great day of Gods power and glory lasteth, so long shall their thraldome, bondage, and sentence of death remaine upon them.

f *Gen.* 3.5.6.
g *Heb.* 1.4, 5,6.
h *Iude* 6.
2 *Pet.* 2.4.
i 2 *Cor.* 5. 21.

It remaines therefore, in the records of the house of God, *that Christ was made sinne i, and became a curse k, even as dust was made in the Image of God, yea, in righteousnesse*

k *Gal.* 3.13.

nesse, and holinesse of Truth l; no more a shaddow or a semblance, without the truth, and substance of it, in the one, then is in the other, they are both of one, and the same realty, and certainty, and stand in absolute and perpetuall termes, of relation in all points, diamiterwise, or in way of antitheses or opposition *m*, note therefore *that the Sonne of God is so made a curse and sinne, that in the very act of so being or becoming such a one, he destroyes sin, and the curse, and takes them away for ever*, in that way of frith *n*; *for evill cannot so journe with him*, no not for a moment *o*, *neither was guile ever found in his mouth p*, yet from this glorious act of his, *springs up an eternall curse, in the wicked in that way of unbeliefe, and that sin that shall abide upon them for ever q*; This happy and blessed act of unity between the word of God and our nature, being the occasion of it, without which it could not be; but it is altogether impossible, that it should be any, no not the lest tittle or jot of cause of it at all; for had not the breach been such, as the composition or forme of the Covenant, or oath is, (having the height, depth, length, and bredth of him that is God in it) sin and death, had never else received their forme (if we may so call it) or rather their formlesse figure and shape *r*, no more then righteousnesse and life could appeare unto perfection, and satisfaction *s*, yet it is as impossible for a Curse to spring out of blessing, or sin out of righteousnesse (as the proper Roote and Fountaine thereof as it is for filthy water to issue out of a pure Fountaine *t*; for the fraile brittle and momentany nature and condition of the Creature, is the proper roote Fountaine, and cause of sin, and death, but takes occasion thereof, from that firm durable, & unchangeable state of the most high, without which it could not be so, yet is the Lord cleane, pure, and undefiled, in all the inclinations, Motions, and operations of the Creature, in that kind, even as the Saints are free from attributing unto themselves, any jot of that great work of redemption, but ascribe it wholly to that wisdome and power of God *v*, even as the proper cause of the springing up, and growth of a rush is the mire, *for can a rush grow without*

l *Gen.* 1. 27. *Ephes.* 4. 24.
m *Rom.* 5. 17, 18, 19.
n *Hosea.* 13. 14. *Heb.* 2. 14.
o. 1 *Iohn* 5. 5. *Psal.* 5. 4.
p *Esa.* 53. 9.
q *Psa.* 58. 3. *Iob* 20. 11.
r *Rev.* 9. 2, 3.
s *Psa.* 36. 5. 6. *Psa.* 63. 5. *Psa.* 19. 13.
t *Iam.* 3. 11. 12. *Mat.* 7. 17. 18.
v 1 *Cor.* 1. 27. 28. 29. 8. 8. 31. *Iob* 30. 11.

w Iob.8.11. *mire* saith the holy man *w*, yet is the heate of the Sun, the occasion of it, without which it groweth not all, so also, the raine falles downe from heaven, its own weight, being the proper cause of its fall.

But the Sunne is the occasion that it falles from thence, for had not it exhausted, and drawn it up into the ayre, it could never have fallen from thence.

The sum of all is this, *the Sonne of God became a curse* and yet was and is the blessed of the Father, from everlasting to everlasting *x*, *he was made sin and yet never knew sin y*, *but is the Saint or holy one of Israel z*, *the holy one of God a*; *yea, God blessed for ever amen b*, even so, *the dust or slime of the earth*, yet the very spaune of all budding, blossoming, fading, and dying things, vanishing, and becoming vaine *as the flower of grasse wich withereth in a moment c*; this was made in the Image, holinesse, and righteousnesse of God, and yet knew no holinesse, nor righteousnesse at all, no more then the Sonne of God knew sin, but in the very act, of so being made in the Image of God, or earth becoming heaven, the wisdome of man transformes unto it selfe, holinesse into defilement, righteousnesse into sin, the Image of God into the Image of Sathan; for there is in this wonderfull workmanship of God, the wisdome of a Creature, as truly as there is the wisdome of a Creator, even as sure as there is in Christ, the truth of humanity, as well as there is the truth of the nature divine, yet out of this wonderful & unheard of Corruptibility: man, defiling himselfe from that which is purity it selfe, even as the Sonne of God purifies himselfe through our infirmity, in cleansing himselfe from our sin, *that no guilt or staine could once take hold or rest upon that holy one of God d*, being thus composed and made in the wisdome of God *e*, yea, being the wisdome of the Father it selfe *f*, so man by his own wisdome, as he hath the wisdome of a Creature, defiles deformes, and corrupts, himselfe from that, and by that, which is purity, glory, and incorruption it selfe, so that no holinesse nor righteousnesse once taketh hold or resteth upon him

x Rom.9.5.
y Psal.90.2.
z 1 Cor. 5. 21.
a Psal. 71. 22.
b Luk. 4.34
c Rom. 9.5.
d 1 Pet. 1. 24. Esa.40.6.7, 8.
e Iohn 14. 30. Heb. 4. 15.
f 1 Cor. 1. 30. & 23. 24.
g Prov. 8. from 14. to 31. Iohn 14. 7, 8, 9, 10.

him at all, but he is wholly corrupted and defiled, from the first. *yea estranged from the womb g*; even as Christ is holy, and wholy sanctified from the first act, or time of his conception or bringing forth *i*.

So that a wicked man is a sinner from the beginning, yea as ancient as that lyar, who is not only the lye but also the Father thereof making himself so *k*, from the power and glory of God, appearing and making it selfe known in way of unity with him; Judging according to mans day *l* by arguments reasonings, and consultations meerly humane, and proper to a created nature: Even so also is the Sonne of God righteous, and holy from the beginning, making himself so, by the appearing of our infirmities and sorrie estate, in unity with himself, judging according to the Wisdom of God, by arguments, consultations, and determinations, ever suting and complying, with an infinite, gratious, compassionate, and all sufficient God *m*; who is one in this contract, and must ever be brought into the account and reckoning; he having undertaken, *and is become surety for us* n, and according to his worth and dignity, power and vertue, wisdom and knowledge, mercy and compassion, truth and faithfulnesse; the product must ever be apprised, and valued, and concluded upon, in case wee summe and cast up, what we are, what we have, and what we doe, or may be put upon: the sum, result, or totall of all; and of every particular; what it amounteth unto must be cast up, reckoned, and valued in him; For in him it hath its proper value price and worth.

This distinction, both of the ground and vice of sin, and of the righteousnesse also, of God by faith in Jesus Christ; if we be ignorant of one of these, we are ignorant of both, and if we be ignorant of both, wee are ignorant of the opening and shutting of the Kingdome of heaven; As also, of the opening and shutting of the bottomlesse pit, *and so we erre, not knowing the Scriptures, nor the power of God* o in any part of the Scriptures; For under this Seale, hath lyen hid from the world, *the way of the tree of life*, even since the founda-

i *Mat.* 13. 20.

k *Joh.* 8. 44.

l 1 *Cor.* 4. 3.

m 1 *Cor.* 2. 15. 16.

n *Psa.* 119. 122.

o *Mat.* 22. 29.

foundation thereof *p*: If ever God open it unto us, it will
p *Col.* 1. 26. appear and make it self evident througout the holy writings;
Mat. 13. 35. For as the whole scope of Scripture, *sets before us life*
2 *Cor.* 4. 3. *and death, cursing and blessing. q*: So doth every particular
q *Dev.* 30. part thereof, (to speak after the manner of men) which is
r *Rev.* 3. 7. indeed a certain a breviary or compendium of the whole,
and in this point, is the skill *of the Key of David exercised* r,
that openeth and no man shuteth, and shuteth and no man open-
neth; For the opening of the word of God, is, to set the Q
s *Iob* 4. 9. creature (which is but *a bubble* s, *a blast, a vapour, a shadow,*
Iam. 4. 14. *a span as a Weavers shuttle, or a Post that tarries not*) to set it
t *Psa.* 102. (we say) or bring it into, *the liberty of the Son of God* t; e-
11. & 109. ven into the Kingdome, power, glory, vertue, and dignity
24. of him that is the Son of eternity, *to be able to comprehend*
v *Iob* 7. 6. *with all Saints, what are those dementions of the grace and love*
Iob. 9. 25. *of God in Christ* x, *in the hight, depth, length, and breadth there-*
x *Eph.* 3. 18, *of, which passeth knowledge* of any, or of all the creatures
19. in the world, simply considered as creatures: this is the
opening of the word of the Kingdome, or the Kingdome
y *Mat.* 13. consisting in the word *y*: when the creature is brought in-
19. to the true and full extention, blesing and state of the Sonne
z 1 *John* 3. of God *z*; which no man can shut, or make of lesse com-
1. 2. prehention, then eternall, immence infinite and incom-
Rom. 8. 29. prehensible *a*. This Key openeth from the narrow Scantling
Ephes. 1. 3. of a moment, into such height, depth, length, and breadth,
Ephes. 2. 6. as is compatible to the Son of the eternall God. The skill
a *Isa.* 9. 6. 7. which this Key exerciseth in shutting also, is of no lesse
Rom. 9. 5. devine Art, sublimity and dignity, and of the same difficul-
tie and device to be opened; For it being the eternall and
immense power, the unsearchable love and incomprehensi-
ble Wisdom of God, to be comprized in one act, sentred in
one point of time, composed in one indeviduall being, and
subsistance in Christ; For how ever God is one simple be-
b *Psa.* 36. 9. ing in himself, from everlasting, yet he is not one in point
Psa. 118. 27. of salvation, nor can be knowne of the creature: but in
John 1. 4. 5. way of vnity, in the participation of our nature; by which
he conveys unto us his own light, *in which only we sadlight* b,
without

without which we have no divine or heavenly light at all; *but are meere darknesse* in that respect c; even as the soule conveyes life and light unto the body, by means of its unity with it, without which it is nothing but darkneſse in it ſelfe, as appeares in the departure of the ſoul out of it: For our knowledge of that ſimplicity and unity that is in God, in poynt of faith, is to know him as hee is made one, *Teſt. of twain makes one new man in himſelfe, ſo making peace* d. All other knowledge and poſſeſſion of the one-neſſe that is in God, is no more then the worſt of men may attain unto, and abide ſtill in their evill and ſinne. For if we groap after God in any particular out of Chriſt, then are we out of that way which he hath founded or appoynted, to come unto him, either in the theorick or practicall courſe of Religion or Chriſtianity: For as *he is the Truth and the Life*, ſo is he, and he onely, *the way* alſo f into the light, knowledge, and boſome of the Father, the power and authority of this Key, or Keyes, (for if we cannot bring it either to be ſingular or plurall, we know it not, and ſo can neither open nor ſhut by it in the things of God. So that his authority in ſhutting is, to bring eternity into one poynt of time, the Almighty and immenſe power to become that which is weakneſſe in it ſelfe: for he became death in us, and ſo ſubject unto all things, as alſo, leſſe then any thing g: For of ſuch nature is the Being and ſubſiſtance of Chriſt, as to take his Being in that, which of it ſelfe hath no Being; for the humane Nature ſubſiſts not but in the word, ſuch alſo are his operations and effectuall workings as to raiſe up his power and authority out of the *poore weakling*, as the Word is truly rendred, h *Bleſſed is the man that prudently conſiders the poore weakling*. Such is the time or manner of his life, that he prolongs and preſerves it, in that, which in it ſelfe hath no time nor life at all. Hence it is, that the Angel proclaiming and publiſhing this oath of interpoſition, affirmes, *That time ſhall be no more* i; that is, no time of the things of man k, nor according to the account and reckoning of man, *but all things ſhall be of God* in that Kingdom, according to his judgement and account l. For as the Son of God hath

c *Eph.* 5. 8.
d *Eph.* 2. 14, 15, 16.
e *Iames* 2. 19. 20.
f *Ioh.* 14. 6.
g *Phil.* 2. 7. *Iſai.* 52. 14. *Iſai.* 53. 8. *Pſal.* 22. 6.
h *Pſal.* 41. 1.
i *Rev.* 10. 6.
k *Rom.* 14. 17. *Mat.* 22. 29, 30.
l 1 *Cor.* 6. 2, 3. *Pſal.* 8. 9. 14. *Rom.* 2. 2.

nothing in account and reckoning in poynt of his death and humillation, but what he hath in us m: so also the Sonne of Man hath nothing in account & reckoning, but what is in the divine power and grace of an eternall God n. No time therefore in the House and Kingdome of God, according to the creature, which are nothing but vain genealogies, so reckoned & rested in o. But according to the account of the Creator, *who accounts of things that are not, to bring to nought things that are* p, that is, things that are not in mans account and esteeme, to bring to nought things that are, the onely excellent and weighty things in his estimation and judgement, according to this account and record, *We are light in the Lord* q, *and our life is hid with Christ in God* r: so that he is our light and our life; so also our salvation is in him, (or *he is our salvation* s) and it is onely to be reckoned for ever in him, and not in the creature. Even so is our time also in him, and therefore as wee are light, life, health and salvation in the Lord, and not in our selves, no more then he was death, darknesse, sorrow, sickneſse, destruction, and a curse in himselfe t, but soly in us; even so also is our time in him, and so is man eternized, and lives for ever, even as certainly as the Sonne of God was made time, and subject to death in us, which in himself, as God; he could not be. Therefore time in the creatures account, is no more in this House and Kingdome, or upon *that Sea and Land whereupon this Angell standeth*, of such closure and shutting is this Key of *David*, to bring eternity into one point of time, into a moment and twinkling of an eye; for such is the nature of the operation and glory of God, that it composeth it selfe into that, which is as a moment, or twinkling of an eye: For such is man, whose breath is in his Nostrils; for hee is not a man according to Gods workmanship, but as he sustaines the image of God, and lives the life of the Son of God, which he cannot preserve himselfe in, no not for a momennt of time; but it wholly depends upon God to doe it u, no more then the Sonne of God can be held of death, or be a sinner for a moment of time. The shortnesse of mans life therefore is such, as is the time he can

R

preserve

m *Heb.* 2. 14.
1 *Pet.* 3. 18.
n *Col.* 3. 3. 11.
Ephes. 1. 23. *Rom.* 11. 35. 36.
o 1 *Tim.* 1. 4. *Titus* 3. 9.
p 1 *Cor.* 1. 28.
q *Eph.* 5. 8.
r *Col.* 3. 3.
s *Psal.* 68. 18, 19, 30.
t *Gal.* 3. 13.
u *Psal.* 39. 5 *Psal.* 94. 11. *Psal.* 49. 12. *Jac.* 4. 6.

preserve himself in that life and image wherein he was made, which is no longer then the Sonne of God can permit himselfe to be a sinner, which is not for a moment, for *he knew no sinne* x. The change then of the Sonne of God, from sinne unto righteousnesse, and the change of the sonne of perdition from righteousnesse unto sinne, are of like time and eternity, that is, in the twinkling of an eye, it is done; and for eternity it abides and remaines: for the Sonne of God is made sinne, but changed into righteousnesse in the twinkling of an eye; and the sonne of perdition is made righteous, but changed into sinne in a moment, even in the twinkling of an eye: and we know that the time of the twinkling of an eye is such, as the eye never loseth its object. So is the time of the Sonne of God being made sinne, and death, that hee never loseth the sight and being of righteousnesse and life; and the time of the sonne of perdition being made righteousnesse, is such, as hee never loseth the sight, and being of that man of sin, and death, into such a narrow poynt, (in the power of shutting) doth this Key bring that immense and unfadomed power and glory of God into, in that way of Christ: for of such nature as this opening and shutting, are all the actions of the Sonne of God; for in him eternity becomes a moment of time: for of further extent then a moment of time, the life and glory of man cannot be extended, and a poynt of time is opened into eternity; and into a narower compasse then that, none can abridge nor contract the Sonne of God y. So that as they are actions performed in a creature, they are momentany, transient, and passe away in the twinkling of an eye: But as they have their rice, originall and fountain in the word of God, they are of an eternall vertue, weight and value, and remain and abide for ever. So, that however *he tabernacles in time in our nature, yet his time and age abides for ever* z. For in the one consists the liberty of the creature; and in the other, the power of God: for in the one, the creature is brought into the state and condition of the Sonne of God, *which is its liberty and freedome indeed* a, in all excellencies whatsoever: and in the other consists the power of God, which is brought into

x 2 *Cor*, 5. 21.

y *Isai*. 9. 6. *John* 1. 1. 23. *Job*. 8. 53. *Prov*. 8. 22. to 31.

z *Ioh*. 1. 14. *Heb*. 7. 17, 21. *Heb*. 7. 3. *Psal*. 102. 11, 12.

b *Ioh*. 8. 36.

into a particular creature, action and poynt of time, gathering it selfe together into so narrow a compasse in us (which in it self is incomprehensible) so that it works most effectually, even as the vast beames of the sunne, contracted into one narrow poynt in a Sun-glasse, burnes most fervently, which cannot be seen, felt, or known so, in any other way; so that the true liberty or freedome of Christians, and the powerfull and effectuall operation of God, are never dis-joyned, separated, disperſed, or scattered the one from the other [b]. Observe therefore that as *these Keyes of the Kingdome* [c], *or this Key of David* [d], openeth unto eternity, and also shutteth into one poynt of time: so also it openeth from the first unto the last, which is the greatest distance that can be, and shutteth in uniting the first and the last into one present being, which is the neerest that possibly can be [e]. For this wonderfull and speedy change is made in the sound of the last Trumpet [f], which cannot be known but by the first that ever sounded or uttered it selfe, which is an opening unto the utmost distance: For it is the manner of Gods explicating and opening of his Word and Workes, to declare the last things from the beginning, or from the first, or the least things from the chiefest, and things of old, *or the most ancient and honourable* from *things that are not yet done*, or in themselves have not any being [g], nor are in any account or reckoning with man at all [h]. The first Trumpet then that ever sounded as an Alarum of this change, was this; *And hee breathed into his nostrils the breath of lives*; for so the word is plurall, *and man became a living soule*, or soulie soule, or animall soule or life, that is the Word, Spirit, Breath, Wisedome, or Image of God, became such a thing or nature, that could not support it selfe, as of, or by it selfe, in that image, breath, or life given unto it, no not for a moment, so that if our nature be not animated, quickned, and revived every moment, it is not possible to live that life or breath, which at the first was given unto it. Hence ariseth that sudden change in the twinkling of an eye, both in the way of the sonne of perdition, and also in the way of the Sonne of God. For God and

b 2 *Cor.* 3. 17.
2 *Cor.* 12. 9.
c *Mat.* 16. 19.
d *Rev.* 3. 7.
e *Isai.* 44. 6 *Isai.* 41. 4.
f *Rev.* 1. 17. 18.
g *Isai.* 46. 9. 10.
h 1 *Cor.* 1. 28.

Man

Man being one, not by any change of nature, or property, that the nature of God becomes the nature of Man, or the nature of man is become the nature of God; not is the nature of man infinite, omnipotent, or omniscient, or the like, no more then the nature of God can be finit, impotent, or defective in the least, for then he were not God g. But there is a unity of the two natures in this wonderfull workmanship of Man: so that the Image of God is not, but with respect to the dust, or our nature; nor is the dust, or our nature (in this work) but with respect to the image, breath, or life, and spirit of God. g Exod. 3.14 15.

Therefore, it is said of those two (*Let Vs make Man*) h even as it is said of the Man and the Woman, in the Image of God created hee (*Him*) singularly, *Male and Female, created he* (*Them*) expressing it in the plurall number, *and called their name Adam*, i, they have both one name in that place given unto them, to declare their unity, and are also expressed by a word plurall, to note the difference in Sex: Even so are these two natures in this wonderfull Compositon of God and Man, comprised under this Name *Adam*, *or the Sonne of God*, k. So that if wee cannot proceed in the Genealogie of Christ, from Jesus to Adam, in the way of Sonship, and finde all Sons in one Sonship: yea, lengthen it to the utmost point of so many Ages, and Generations, as the Spirit of God by *Luke* doth, l, and also bring them into that unity, as to be one; we are *unskilfull in the Word of Righteousnesse*, m, for without Adam Jesus is not, for hee saves by his death, n, but no death can be found, for the Son of God, but in us, or in our nature, in that way of *Adam*: So that the sinne of Man doth not onely give denomination, but being, and demension, unto the death of the Son of God, o, for the wisdome of God knowes how to bring glory out of shame, and unity out of that vast distance, that is (in nature) betweene God and Man, which is no lesse then sinne and righteousnesse, each in the abstract; even as the Serpent knew, or knowes, how to bring shame out of that glory, and that vast distance between God and Man (which sinne hath made) out of that unity that was in that first act of Creation

h Gen. 1.26.
i Gen. 5.2.
k Luke 3.38
l Luke 3.22 to 38.
m Heb. 5.12, 13 14.
n Heb. 2. 14 Heb. 9.22.
o Mat. 8.16, 17.
p 2 Cor. 5.21. Isa 53.4, 5, 6.

Creation? So that all are made Sons in one Sonship, if they be Sons of God, even as all the Elect are chosen, or choice ones, *in that one only Elect, and choice one of God*, p, our Apostle sounding that first, yea, and last Trumpet aloft, q saith, *the first Man Adam was made a living Soule, and the last Man Adam was made a quickening Spirit*.

p *Isa* 42. 1. *Mat.* 3. 17. q 1 *Thes.* 4. 16. 1 *Cor.* 15. 51, 52. 1 *Cor.* 14. 7, 8.

Hee doth not onely here extend his speech from the first Man that was made unto Christ, borne of the Virgin; but he also unites, contracts, and compleates Christ in each of them: otherwise, *the Trumpet gives an uncertain sound, and then who can prepare himselfe to the Battell*, q, and who dares to handle the Trumpe of God, to give a false alarum: his meaning then is, by the first Man *Adam*; that is, the first, the chiefe, the most excellent, that ever was; for the Word sometimes given for Man, signifies Nobility, or Dignitie.

So that he meanes, the chiefest; yea, the beginning and author of all things, is made, and becomes a Creature; yea, is made a soule *Soul*, or animall life, such a thing as cannot live; that proper life that is given unto it, for a moment, but as it is animated, enlightned, and inlivened, by him that is the Creatour: yea, light, and life it self: for the proper life of Man, is the life of the Son of God, *s*, to live after the Spirit: *For to live to the flesh, or to be carnally minded about the things of God, is death*, t, as all men by nature are; and in the sound of this first trumpet, is the death of Christ compleated, in that the wisdome or word of God, that makes all things, is made that, which by nature is such a thing as man is in himself, *which is altogether vanity*, u

Acts. 17. 25, 26, 27, 28. s *Gal.* 2. 20. *Col.* 3. 3, 4. t *Rom.* 8. 6. u *Phil.* 2. 7, 8. *Psalm.* 39. 5 *Psalm.* 22. 6. w *Psal.* 39. 5.

And therefore the sound of the least Trumpet saith, *the last man Adam was made* or is *made a quickening Spirit* (that is,) that which is least, the last or lowest of all things, as man by nature is, that cannot preserve himselfe as of himselfe, in the life of the Spirit, or breath of the Almighty for a moment; *this is made a quickening or a life-making Spirit*, yea is made a Spirit that gives life, or makes alive others: and in this is the life of the Lord Jesus compleated, for that however he sustaine

sustaine a nature, that by nature is subject to that infirmity that no other Creature is, or can be, and so is called the last, or the least man, that is the baest man (as the word given for man sometimes signifies base or sorry man, as is before noted) yet this is made such in the word of God as gives life, yea *is the very Fountaine of life to others* y; thus like unto the key of *David*, is the Trumpet of the campe of God, which sounds so shrill to reach from the first unto the last, from the greatest to the least in this Host of *Israel*, and yet, collects and summons both into one body, or being, and perfecteth one, in, and by another, that death and life are of like length and latitude; for if the Host of *Israel* have not alwayes the slain before him, z, he cannot alwayes tryumph, as in the only day of victory: But if this Key of *David* bee mistaken in its office, or the sellerity of this charge, upon the sound of the trumpet, not understood in the roote, then doe men groape for the doore of *Lot*, a (In going about to open the Scriptures, with like corrupt and carnall mindes, as the men of *Sodome* had) but find it not; but rather *climbe up to the window, to rob and steale in the house of God*, b, that is to gaine some glory, excellency, or profit unto themselves in their exercises and give, not unto that *one and alone shepheard and Feeder of Israel*, c, the whole glory and praise of all things in the house, which of right belongs and appertaines unto him alone, d, and also in sounding of the trumpet, they cannot avoid to give a false alarum unto the Campe of God, e, if it extend not from the first unto the last, from the from, even unto the reare of *Israel*, and in each of them, bring both into one individuall subsistance or being, in such sort; that it is more possible to divide the least thing; yea, a mote in the Sun; than to separate or divide these twaine, the one from the other, no more then Christ can be divided, in, or separated from himself, f. For he is both the one, and the other, *that alpha, and that omega, that first, and that last*, g. Therefore, saith our Apostle, *the first, or the chiefest* (as the word is) *is of the earth earthie*; that is, becomes the baest in us, and so hee unites both in one, *and the second, or the last, or lowest* (as the word

y *Psal.* 36.9 68, 26 *Rev.* 1. 11. 17. *and* 2.8. *Mat.* 11. 11,

z *Exod.* 14. 30, 31.

Exod. 15. 1. 10, 21.

a *Gen.* 19. 11. *Gen.* 19. 4 10. 9.

b *John* 9. 10

c *Psalm.* 23. 1, 2, 3.

d *Psal.* 115. 1. *Gen.* 49. 24.

e *Rev.* 1. 11. *Reve.* 22. 13.

f 1 *Cor.* 1. 13 2 *Tim.* 2. 13 *Psalm.* 139. 7 *to* 13.

g *Rev.* 22. 13.

1 *Cor.* 15. 47.

word will beare) which is this Earth, *is the Lord from Heaven*; that is, is made the chiefe, supreame, and ruler over all,
h *Ephes.* 2. 13,14,15 and so in that also, unites them in one againe, *h*: yea, observe this, that, *that which is first, or chiefe, is not spirituall, but naturall* (that is) the Son of God, as he is God, is not made spirituall (for so he is in himselfe, from everlasting) but naturall, or that which in it selfe is corruptible, by taking our infirmities, which are reckoned and accounted onely upon that first and chiefest one (*or being*) then afterward (as our Apostle saith *i*, *or that which followeth, and inevitably succeedeth hereupon*) *that which is spirituall*, that is, the spirit and power of God is reckoned upon, and becomes one with our
i 1 *Cor.* 15. 46. *Ephes.* 3. 7. *Ephes.* 4. 16. nature; and so we that are naturall and corruptible in our selves, in him are made life, spirit, and power, in all Christian
k *Ephes.* 2. 1 *Col.* 2. 13. *Phil.* 4. 12, 13 operations, *k*. And hence it is, that there are *celestiall bodies*, or in the singular number (as the word will also beare) *a*
1 *Thes.* 2. 13. *celestiall body*, *l*, *and a body terrestriall*, yet these two are one,
l 1 *Cor.* 15. 40. *there is a celestiall body*, as our nature is made one with the word of God, *and there is a terrestriall body*, *as the word was*
m *John* 1. 14. *made flesh, and tabernacles in us*, or in our nature, *m*. *Yet the*
n 1 *Cor.* 15. 40. *glory of the celestiall is one, and the glory of the terrestriall is another*, *n*; that is, the glory of the celestiall, is the glory of the resurrection of Christ; and the glory of the terrestriall is the glory of the humiliation of Christ; and these cannot bee de-
o 1 *Cor.* 15. 35, 36 vided, for they are one: for Christ was ever dead unto sinne;
1 *Pet.* 3. 18, 19. never living unto the lust of the flesh, and is ever alive unto the spirit, and alwayes lives unto the motion and operation thereof, *o*: So that the life and death of Jesus Christ, must
Rom. 6. 11. *Rev.* 1. 18. *Rev.* 2. 8. in the root and Ree of things, of necessity be one intire act, as our Apostle concludes them, when he declares what that glorious end of this unity is; namely, That the Sonne of
p *Rom.* 6. 11 *Gal.* 2. 20. *Col.* 3. 3, 4 God, may live unto the Father, through that death that is naturally in us; and that we may dye unto our selves through that life that is naturally in the Sonne of God, *p*; by which
q 1 *Cor.* 15. 24, 25. life power and authority is given unto the Sonne, to overcome and destroy all enemies, *q*, being hee hath the power
r 1 *Cor.* 15. 27. and authority of him, *that puts them under his feet*, *r*, and by which

which death unto the flesh, in all the desires thereof, *he submits unto the Father, as he is Man*, and yeelds over all power and authority to be of him, and to rise and spring out of that nature, which is of God; that so *God may be all in all*, *f*, and man silenced from boasting, or ascribing any power or authority, or any of that great worke unto himself for ever, *t*, as he is man; nor can he ever desire it, no more then he can admit of any (the least) cessation, authority, operation, and power, as he is God, *u*. Therfore, the Apostle presently addes, *else what shall they doe*; * *or else what shall he doe* (as the word will also bear) *for such as the root is, such are the branches*; that is, such as one is, so are many, *w*. Therefore, the reading may be either singular or plurall) *that is baptized, for, or with death, x*. If that death be not the resurrection, how can he at all be baptized for, or drenched with, or plunged in death. *y*. If that death should not be the resurrection, from the dead; then should the life of the Sonne of God be extinct for some time; for now is Christ dead, and risen againe, *a* and if these two should not be in one act, and point of time, there should be some time of cessation of the life of the Sonne of God, which the thought of man may not permit for a moment, that he should cease, *in whom all things are and do consist*, *b*. So that as the Sonne of God becomes death in Man, the Sonne of Man becomes life in God, in the very same act, and the one and the other is the compleating of Christ, *c*, who cannot be the annointed, but as he sustaines both natures; therefore the death is the resurrection, of such scope is that place of the Apostle; and of such force the argument there used: however the words differ in the translation, for more ease in reading: therefore he addes, *and wherefore are we in jeopardy every houre*, or every moment, as the word signifies, *d*, that is, why do you think (for I appeale to your Conscience) wee should give up our selves to all dangers, perills, losses; yea, and to death every moment, and not evade, and wave those things, as the men of the world doe, if we found not safety strength, and stability in them: yea, if this death were not life it self unto us: For, by

f 1 *Cor.* 12. 6
Ephes. 1. 23
t 1 *Cor.* 1. 29, 30, 31.
2 *Cor.* 10. 17, 18.
Ier. 9. 23. 24.
u 1 *Tim.* 1. 17.
Isa 52. 7.
Rev. 19. 6.
* 1 *Cor.* 15. 29.
x *Rom.* 11. 16.
y 1 *Cor.* 15. 29
z *Luke* 12. 50,
Mark 10. 38, 39.
a *Rom.* 8. 33 34.
Revel. 2. 8.
b *Col.* 16. 17.
c *Col.* 2. 10. *Col.* 4. 12.
d 1 *Cor.* 15. 30,

how much the more our jeopardies are doubled and redoubled, even so is our life augmented or multiplyed in the severall motions, operations, and out-goings thereof: and this the Apostle confirmes by that great affirmation, or asseveration, *protest by your rejoycing which I have in Christ Iesus our Lord, I dye daily* c, which affirmation hath the forme of an oath, in declaring, that as death hath the resurrection in it, or is the resurrection it self; even so also, the resurrection, the dominion or Lordship of Christ hath death in it, or is death it self, and is in substance, this oath of interposition proclaimed in the name of the Lord, shewing the same necessity and infallibility of the unity and one-nesse of the Saints of God in Christ, in respect of every particular Saint, (or sonne in whom the seed of life and immortallity is expressed) * as it doth of the unity of that common nature, or condition of man with the word of God, whereof by nature they are all alike partakers: for the Word of God cannot unite it selfe to a part of mans nature or condition, whereinto man is plunged, no more then our nature in Christ can bee united unto a part of the word, or a part of the condition and state of the Sonne of God, and not to the whole; which indeed were to divide Christ. For the humiliation of the Sonne of God is of an infinite extent, & therefore may not, nor can be abridged in point of descension of any misery or wretchednes, the nature of man (in the utmost extent) was ever subjected unto.

c 1 *Cor.* 15. 31

* 1 *Ioh.* 5. 18.

1 *John* 3. 9.

1 *John* 2. 29.

James 1. 18.

f *Heb.* 5. 7.

Therefore it is sayd, *He was heard in that which he feared* f. The word in our translation rendred *feare*, signifies such a fear *as is to utter despaire*, which indeed is the very state of the damned; therefore his descension was to the lowest and uttermost parts of anguish and misery, or else could not his ascension be *to the sitting on the right hand of the power* g, *or to the highest perfection of the glory and majesty of God* h. But as in being made sin, he for ever destroyed sin i, *and brought in an everlasting righteousnesse into our nature* k, so in becoming that which was the very condition of the damned l, hee for ever destroyed and brought to nought, death and condemnation,

g *Marke* 14. 62. *Mat.* 26. 64.

h *Heb.* 1, 3.

i 2 *Cor.* 5. 21

k *Dan.* 9. 24.

l *Heb.* 5. 7. *Psal.* 16. 10. *Psal.* 116. 3.

tion, and eſtabliſhed victory, prowiſh and courage in all his Saints everlaſtingly [m].

So then this oath brings in the unity of every particular and diſtinct Saint, or ſonne of God [n], or firſt borne in the Kingdome of heaven, every one in that houſe or family being a firſt born in Chriſt; *For he is the firſt born among, or in many brethren.* or (as the word will beare) *in all brethren* [o]; or in every particular brother, which in the houſe of Iſrael after the fleſh, can no wayes be admitted, but makes a confuſion in the whole houſe, and in the mind of every naturall man [p], yet in this houſe of God, they *are all firſt bornes, heires, yea, co-heires with Chriſt* [q]; yet every one diſtinct and compleat in himſelfe, though not one divided from another: For *Paul* is not *Apollo*, nor *Apollo*, *Cephas*, nor is any of them Chriſt, no more then in the three witneſſes in heaven, it cannot be ſaid the Father is the Word; or the Word is the holy Ghoſt, *yet theſe three are one*; nor can it be ſayd of the three witneſſes on earth [r], that the Water is the Blood, or the Blood the Spirit, yet *theſe three are one*; for ſo the word will beare (and is in ſome of our tranſlations) as well as agree in one, and ſo it is truly to be underſtood, elſe we wander from the ſcope and ſenſe of that place, and it is not known unto us. But let us remember this, for the clearing of that is ſaid of late, that however the Word of God unites it ſelfe to the whole nature, ſtate, or condition of man; ſo that the whole and compleat nature in all poynts, and in all reſpects, is perfected, ſanctified and ſaved, elſe the ſalvation of our Lord Chriſt, were not full [s], nor could the Sonne of God be found a compleat Saviour, lik unto himſelfe (who is fulneſſe it ſelf) to ſave them from all ſin and wretchednesſe whatſoever [t]; yet notwithſtanding it followes not, that every particular and diſtinct perſon, (to ſpeak after the manner of men) muſt then be ſaved; no more then it can be ſayd, that in regard the natnre of man fell from the perfect and compleat image, wiſdome, grace and favour of God, and ſo from all the holineſſe and perfection of God [u], that therefore every particular and diſtinct creature, that hath alike ſhare in this Apoſtaſie [x], muſt

m 1 *Cor.* 15. 54. *to* 58.
n *Pſal.* 89. 35, 36.
Pſal. 132. 11 12.
Iohn 17. 20. 21, 22, 23.
o *Rom.* 8. 29.
p *Acts* 7. 35. *Luke* 9. 46. 47, 48. *Mark* 11. 27. 28. *Mat.* 21. 23. *Iohn* 9. 28. 29 *Gen.* 19 9.
q *Rom.* 8. 17.
r 1 *Iohn* 5. 7. 8.
s *Heb.* 7. 25. *Pſal.* 130. 7. 8.
t *Pſal.* 34. 18. 19, 20. *Col.* 1. 13. 14.

u *Col.*1.15. for ever be excluded and debarred from the presence and per-
*Heb.*1.3. fections of that nature, from which he hath made such a defe-
*Rom.*3.10,11. ction; (and yet) the whole nature of man in all poynts and
12, tearmes of relation, states and conditions whatsoever, is con-
*Psal.*14.1.2. demned, perisheth, and comes to utter perdition for ever.
3. For there is as truly *a whole World of that wicked one*, as the
*Rom.*3.23. word is truly read *y*, as there is a world of the elect and
x *Eph.*2.3. chosen of God *z*: Therefore it is, that the Apostle brings in
y 1 *John* 5. *worlds* in the plurall number *a*. Otherwise the state of destru-
19. ction and death, could not be full, to stand in direct oppositi-
z *John* 1.29. on diameter-wise, in tearmes of antipothy, to the Sonne and
Mark 10.30. salvation of God for ever: For there is a fulnesse of the sinnes S
a *Heb.*1.2. of the Amorites *b*, as well as of the righteousnesse that is of
b *Gen.*15.16 the Israel of God *c*: In the one is the *mystery of God manife-*
c *Eph.*1.22. *sted in the flesh* *d*, but never lived unto, or after the flesh, but
23. after the Spirit, which is life and peace *e*, and in the other is
Gal. 6.16. the mystery of iniquity manifest in the Spirit, or through that
d 1 *Tim.*3.x spirituall estate wherein man at the fitst was made *f*, and
16. yet never lived unto the spirit, but unto the flesh, which if
e *Rom.* 8.1. a man doth he dyes for ever *g*, if we be ignorant of the
2.6. nature, rice, and manner of workings of these two, we
f *Gen.*1.27. are unskilfull in the weights and measures of the Sanctuary,
*Eccles.*7.29. and whatsoever we speake from the word of God, we can-
g *Rom.* 8.6. not give it its due weight, nor set it upon its right Base,
Gen. 2.17. or proper principle, and so at the last *shall be weighed in the*
Ballance our selves, and be found too light in our doctrine
h *Dan.*5.27. and whole course of life *h*.
Ier.10.8 But our Apostle, yea our great Apostle, by the month of
*Matth.*1. 15. *Paul*, concludes the distinct and particular Saints in one; and
7,8,9. that upon this point of joy and tryumph (as the word sig-
i 1 *Cor.* 15. nifies) *i*, saying, by *your rejoycing*, speaking as to all the
31. Saints (*which I have*) speaking as of one, or, *by our joy, that I have in Christ Jesus our Lord*, implying that the joy, or try-umph of all the Saints, is the joy and tryumph of one; and the joy and tryumph of one, is the very rejoycing and try-umph of all: otherwise, it could not spring out of one Saint, or holy one of *Israel*, and diffuse it selfe into all the Saints of God

God, nor could it in all the Saints of God gather and contract it selfe in one Lord Jesus.

So that Christ is not only all, but *he is all in all*, [k], and therefore, is both *the branch, yea, and root of David also*, [l], So that the victory, joy and tryumph of one, is the victory joy and tryumph of all; and the victory, joy, and tryumph of all, is the victory, joy, and tryumph of every one, and they can no more be without the rejoycing and tryumph of one another (in regard of the nature and manner of this victory and Lordship in Christ) then the Sonne of God could bee without the infirmities of us all, in becoming our salvation [m]; for as *he was a man of sorrowes, and acquainted with griefe*, by all the infirmities that are naturally in us, so are we Saints, or men of God, rejoycing and triumphing in, and by all those excellencies, and vertues that are in him [n], and hence he urgeth that argument, that the resurrection is death, to show that our nature never departs from the word of God, in any condition, no not for a moment, *for by, or in this mutuall rejoycing* (victory tryumph, yea dignity authority and dominion) *we have in our Lord, I dye daily*, [o], or we dye daily, that is, this our Lordship and tryumph in Christ, is a continued act of death in us, unto all servile feare, base, flattery, or slavish subjection, even in the midst of the corrupt wills, cariages, courses, and behaviours of men in this world, the victory, and triumph of our Lordship by Christ, is a continued act of death in us unto them all, so that the afflictions of this present time [p], cannot take hold on us, to make us lament, and bewaile, as a people miserable indeed (though in the eye of the world we appeare so) no more then perills, dangers, and feares, can take hold of a dead man, such is our condition with respect unto the troubles, and molestations of this life, by vertue of that rejoycing triumph, and lordly Authority, we have in our Lord Christ, which the Apostle bindes upon himselfe, together with all the Saints in Christ, upon no weaker ground nor lesse certainty, then the verity, and authority of an oath, yea the vertue of this oath of *interpos-*

k 1 *Cor.* 12. 6
l 1 *Cor.* 15. 28.
l *Revel.* 22. 16.
m *Esa.* 53. 6 11. *Mat.* 1. 21.
n 1 *Pet.* 2. 9. 1 *Cor.* 12. 25. 11. 26, 27. *Phil.* 2. 17. 18. 1 *Thes.* 2. 19. 20. 1 *Cor.* 15. 31.
o *Rom.* 8. 18.

tion, binding the things of God over unto man, and the things of man, over unto God in Christ, in which holy tie it runnes through the whole Scriptures.

Nor is this Priestly Office, at any time, or in any Ministry exercised, but under the authority, and by vertue of the instalment of this oath; for if we be not consecrated hereby *p*, our hands are never filled as Priests of the most high God, *to serve at that Alter whereunto they have no*
q *Heb.* 7. 12. *right, that serve in the way of an earthly Tabernacle q*; for
to 25. none can speake as *the oracle*, or word of God, *in the*
r *Heb.* 7. 1. *Courts of the Lords house r*, but onely such as give evidence
Heb. 13. 10. and beare witnesse, in matters that concerne the right ordering & Government therof, for the honour of their Lord, but under the power, and upon the certainty of this oath; *for that which was from the begining which we have heard, which we have seen with our eyes, which we have looked upon,*
s 1 *Pet.* 4. 11 *& our hands have handled of the word of life s*, such things,
Psal. 116. and upon grounds of no lesse certainty, are the witnesses of
18. 19. Jesus Christ, to speake in the audience of such, as waite and
Psal. 135. 1, attend in the house of the Lord, or at *the gates of wisdome t*;
2, 3. *for no Scripture is of any private interpretation, but holy men*
t 1 *Iohn* 1. *of God spake as they were moved by the holy Ghost v*, so
1, 2, 3. that by the same spirit (and therefore upon like certainty)
u *Psal.* 123. that the word was spoken from the begining, it is also to be
1. 2. interpreted, and opened for ever; *for prophesies of old*, or
Psal. 130. 5, prophesies (*at any time*) as the word will beare, and may
6, 7. be read, *came not by the will of man*; for the will of man is a
Prov. 5. 1. private spirit, yea if all the men in the world should con-
Prov. 7. 24. sent and agree in one thing, it were a private spirit, in case
Prov. 8. 33. they spoke not by the Spirit of God; for the spirit of man,
34. (and so by the Law of nature corrupted; the spirit of all
w 2 *Pet.* 1. men) ever aimes at it selfe, in all its Councells and acti-
20. 21. ons *x*, and therefore a private spirit, though trained up in
x *Phil.* 2. 21 the greatest schoole the world affords, or furnished with
Psal. 4. 6. the greatest consent of library, but the spirit of God ever aimes at, and propounds another, in all its Councels and consultations, therefore it is a publike spirit, though in one

holy

holy man of God, else had the Sonne of God never appeared in our nature, if he had not propounded the good of another *y*, nor could we ever give glory to God in all things *if the Spirit it selfe helped not our infirmities* *z*; who onely inables us thereunto, and by vertue of that we propound the honour of our Lord, and not our selves in all our Councells and wayes *a*, and therein have a publick spirit, and all other spirits, are private self-seekers, and not interpreters of the word of God at all *b*; But we see upon what termes of certainty, the Apostle affirmes this, that in the true way of the Gospel, life is a continued act of death, in that authority, and Lordship we have in Christ, we dye unto that baseneſſe and subjection that naturally is in every man, whether it appeare in tirannicall rule, or dejected slavery, all is but the same spirit, namely a living unto the lusts of the flesh, for there is the same spirit in that which the woman saith in the begining, (*we must not eate least we dye*) that there is in that which the Serpent saith, (*if ye eate ye shall be as Gods*) they both use the word of truth, but in a false sence, and so turne it into a lye unto themselves, the one in way of false feare, the other in way of false courage and confidence *c*, even as Sathan used the words of Truth, in tempting of Christ but in a false sence *d*, as our Saviour well perceived, although it consist not in the altering of some phrases; in the places alleiged, as the world, vainly thinks, for there is no Scripture uttered, that is brought in againe by the spirit of God, upon any occasion that is alledged precisely in the same termes, phrases, or circumstances, that it was before.

But Sathans falsity stands in this, that he takes these words, *ye shall be like unto God*, in a wrong sence *e*, or this word (*to live*) and the womans falsity stands in this, that she takes dying in a wrong sense, and so the one, and the other, become evill, and are expressions, which are included in the way of the falle, and the way of the falle in them; for Sathan is a lyer from the begining, and the Father thereof *f*; For it is possible, *to eat of, or communicate*

y *Iohn* 17. 1.
z *Iohn* 10. 1. *Rom.* 5. 6 to 10. *Rom.* 8. 26.
a *Ephes.* 5. 18. 19. 20. 1 *Cor.* 10. 31. *Col.* 3. 17.
b 1 *Cor.* 10. 24. *Iohn* 2. 16. 2 *Pet.* 2. 3. 2 *Cor.* 11. 13 2 *Cor.* 4. 2. *Mat.* 23. 13, 14, 15. 2 *Cor.* 2. 17.
c *Gen.* 3. 3, 4, 5.
d *Mat.* 4. 6.
e *Gen.* 3. 5.
f *Ioh.* 8. 44.

in

g *Gen.*3.22, 23. *in;that Tree in the midſt of the garden, and live for ever g*, and alſo to eat of, and communicate in that Tree in the midſt of the Garden, and dye for ever *h*; yea death and life are in the one, and in the other; yet in the one, life onely appeares, and no death at all; *for they are both ſaid to be in the midſt of the Garden i*, which muſt be made good preciſely according to the Truth of that unerring rule, of Gods circumference and ſenter, not to faile, ſo much as in a tittle, in the one, or in the other, and therefore muſt teach us one, and the ſame thing, which is, the true ſtate of mankind repreſented unto us therein, according to that glorious device of Gods workmanſhip, who is the very midſt hart, ſpirit, or life of all his workes, who was made *as a Tree of righteouſneſſe k*, conſiſting of roote and branch, even as that Sonne of *David* doth *l*, whom he taught, and repreſented unto us; a roote, as he is the Image of God *m*, who is the Fountaine of all things, and ſo gives being unto the man, as the roote gives being unto the Tree, he is alſo a branch as he is made of the duſt of the earth *n*, and ſo ſprings up into the glory of God *o*, to communicate therefore in this worke, or to eat of this Tree according to the mind and wiſdome of God, is to be dead unto the fleſh, but alive unto God, which is life indeed, and abides for ever in them, that eat of that Tree of life in the midſt of the Paradice of God, * that is, to conclude the one, and the other, to be as really preſent, as they are to come, and to be in preſent, being, and uſe, as they ſhall for ever be, as *a living Fountaine, ſtill to ſpring up in us, and to us p*, which is nothing elſe, *but to believe the record that God hath given unto us of his Sonne q*, *and put our ſeale unto it that he is come*, and to communicate in the work of God, or eat of the Tree in the midſt of the Garden, as it is the Tree of the knowledge of good and evill, or acknowledgment of pleaſing, and diſpleaſing, (as the word ſignifies) is to communicate in it, according to the will of the fleſh, or the wiſdome, and reaſonings of a Creature, ſeene in the minde of the woman, and ſpirit of the

h *Gen.*3.4.
i *Revel.* 22. 2, 3, 4.
k *Gen.* 2 9.
l *Pſal.* 1. 3. *Eſa.* 61. 3.
m *Revel.*22 16.
*Gen.*1. 27.
n *Gen.* 2. 7.
o 2 *Cor.* 3. 18.
* *Revel.* 2. 7.
p *Iohn* 4.14.
q 1 *Iohn* 5. 10,11.

the Serpent, which is to turn *the glory of God into shame*, q *the truth of God into a lye*, r. Concluding, that wee are not so yet, as God hath said we are, in regard of our life in him.

q *Psal.* 4. 2. *Psal.* 106. 20.

r *Rom.* 1. 25.

But if we eate in a pleasing or good way, we shall be such as he hath said, and also that we are not so bad, in respect of death, or in being base and vile in our selves, as hee hath said.

But if we eate (exercise or communicate) in displeasing or bad wayes, we shall be, s: the one of these hath been the way of unbeliefe, a lye, and falling away from God in Christ; from the beginning, even untill now: and the other is the way of faith, truth, and life, uniting us unto God, in that way of Jesus Christ even untill now.

s *Gen.* 3. 3.

The world hath still something to eate, to please, or displease God, before it enjoy, or be possessed, either with life, or death (according to the word and speech of God;) that is, it hath still some Fast to keepe, some Sabbath to sanctifie, some Sermon to preach or here, some Battell to fight, some Church to constitute, some Officers to raise up, or Orders to reforme and re-edifie, before it can take God upon his word, *that we are compleate in Christ*, t. And if it will eate of none of these, yet it must communicate with time; that is, yet some more time, and reformation will be made; yet some more time and the state will alter; yet some more time, and Jewes and Gentiles will be called; yet some more time, and Antichrist will be overthrown; yet some more time, and then Christ will come to raigne upon the Earth for a thousand yeares; yet some time must be eaten up, either in way of pleasing or displeasing of God, and then naturall death will either put us into life, or death eternall: this hath been the way of the fall, *and drawing backe of the soule from God unto pardition*, u, from the beginning to this day, *in all those in whom God takes no pleasure* w, even as the other is the way of Faith comming unto God; and being made one with him, *in all those, in whom his soule delighteth*, x, *as in his Elect, or choice Ones*: the one hath life and death

t *Col.* 2. 10. *Ephes.* 5. 27.

u *Heb.* 10. 39.

w *Heb.* 10. 38.

x 4 *Esa.* 2. 1.

in

in it: In such sort, as they are both considered in the Son of God.

And therefore the glory of them both, is given to him a-
z Rom.8.33. lone. z, and in that death is swallowed up in victory, a, so
34. as nothing but *life and peace appeares*, b: the other hath life
a 1 Cor.15. and death in it, as considered in the sonne of perdition, who
54. will needes have them in himself; and therefore must needs
b 1 Cor.15. expect them in a humane, or conjectured way, where there
57. is no life nor spirit of God at all, but only a living unto the
1 Iohn 5.4. flesh; which is nothing else at all but only death, c, and as
5. these two trees declare unto us one estate that man is made
c Rom.8.13 in, and yet issues out into such differing, and distant operations; So this state of God and Man being made one, declares also our first Parents what they are, in respect of spirituall and mysticall operations in the world, even as the
d Gen.2.20, Man and the Woman (who were one at the first) d, are the
21, 22. originall and fountaine of all naturall Birthes and Posterities in the world.

For out of this condition of Man, being made in the Image of God, judged of, embraced, and acknowledged; according to the spirit and wisdome of God, proceeds the Generati-
e Gen.3.15. on and Off-spring of the Sonne of God, e, who is God o-
Acts 17.28. ver all blessed, for ever, *Amen*,* or so be it (as the word
Esa.53.10. imports) or so it shall be, *having the vertue of this oath of in-*
* Rom.9.5 *terpossession in it*, that ever concludes vpon tearmes of certainty and present being.

For, according to the judgment or wisdome of God, it cannot be otherwise in him.

So also out of the same composition or condition judged of, looked upon, and acknowledged, according to the wisedome, reasoning, and conjectures of a Creature, which is R
* Gen.2.7. found also in this composition,* as truly, as is the Image and wisdome of God.

Out of this doth also arise *that Man of sinne, and Sonne of perdition, that Antichrist whom God destroyes with the breath*
* 2 Thes. 2. *of his mouth, and abolisheth with the brightnesse of his comming*,
3.8. * and as surely as that wicked *Caine*, and righteous *Abel*

came

came of the Man and the Woman, who were at the first made good; yea, vehemently good; f. So also, doe these contrary (though both mysticall and spirituall Generations) spring out of that composition, and wonderful workmanship of God. f Gen. 1.31.

And if we understand not our first Parents, according to the bringing forth of these severall and contrary Seeds, or Posteritiesc (namely) *the Seed of the Woman, and the Seed of the Serpent*, * as well as we understand them, namely, the Man and the Woman, to be the first originall of our naturall being, wee understand them to no fruit, nor profit at all; but rather like *brute beasts, made to be taken and destroyed, for ever* g. * Gen. 3.15 3. Jude 10. g 2 Pet. 2. 12.

X. For there is a being under the Oath of the Curse of that Man of sinne, *h*, as well as a being, *in*, or under the Oath of the blessing of that *Melchizadeck*, *i*, under which, the resurrection and death are the same act or thing. And so it is in the way of sinne and the curse, the resurrection or lifting up of the flesh, *k*, is the death of the Spirit, the operation and raising of wrath, is the cessation and disanulling of peace for ever. h 2 Thes. 2. 3. Psal. 119. 21. Deut. 27. 15.

And this great distance and contrariety comes to passe by that differing light, which one, and the same thing is beheld and looked upon withall: the one sees by the light, and revelation of the Spirit, * according to that wisdome that is in the Son of God. i Gen. 14. 18, 19, 20. Heb. 7. 21. k 2 Pet. 2. 10. Rom. 8. 13.

And therefore reasons or argues not, nor concludeth upon any thing, but as it is congruous, and stands with the present subsistance, and being, power, work, authority, wisdom, honour, and peace of the Son of God: for that which is no wayes inferiour unto God, is in the Lord Jesus Christ; yea, he is God, blessed for ever, * and that bearres sway, and prevailes in a Christian, in all his actions and consultations; and that not without respect unto humane frailty, and infirmity: So also the other lookes upon the same thing, and sees by the light of a Creature, according to humane reason art, science, edicts, and abilities acquired, and gained by the Col. 2. 18. * Ephes. 1. 17. Heb. 11. 1. Rom. 9. 5. John 1. 14. Revel. 22. 13.

power of nature, and therefore argueth, concludeth, enterpriseth, and undertakeh nothing, but according to the instinct, reason, authority, and abillity, of a momentany vaine, and changeable Creature, that cannot promise it selfe,
l *Prov.* 27. to be the next moment, that which it is at present *l*, and
1. that with respect unto an eternall and infinite God, and
Iames 4. 13, therefore ingenders wrath, in that it can never judge it selfe
14, 15, 16. to be equall, agreeable, correspondant, or futable unto him
m *Esa.* 55. in any thing *m*, but falles short and is contrary to him in
8. 9. all things *n*, and from that, the motions of the flesh, bea-
Esa. 46. 5. 6. ring sway in him, he terrifies and destroyes himselfe, yea
Ezek. 18. 25. becomes an adversary unto himselfe, seeking all advanta-
n *Levit.* 26. ges *from that holinesse, righteousnesse, power, Truth, and ju-*
40. 41. *stice, that is in God*, to torment, disquiet, and vex himselfe;
Gal. 5. 17. therefore the word in the Hebrew, sometimes translated
Rom. 8. 7. Divell *n*, is *Seighnirim*, that is, *roughnesse, or horrour, and*
o *Deut.* 32. *feare*, and in the *Chaldean* tongue, *Shedim*, that is a *destroyer*,
17. such is man unto himselfe, in his own proper light and abi-
lity, in all that he can attaine unto, as he is simply a Crea-
Iob. 5. 13. ture, *o* and therefore it is said of Israel, *thy destruction is of*
1 *Cor.* 3. 19 *thy selfe p*, and whosoever he is, that ascribes any thing
p *Hos.* 13. 9. unto God, as being a cause of sin, or of the distruction of
q *Iob.* 24. 12. the Creature, he also ascribes something unto man, as a cause
28. of righteousnesse and salvation, *and so gives somewhat into the*
1 *Cor.* 1. 29. *hands of flesh to boast q*, which is not onely derogatory, but
1 *Ephes.* 2. also contradictory unto the *faith of Gods Elect*.
8, 9, 10.
Rom. 11. 5, 6, Note here that wide difference that is betweene the oath
7. of the blessing, which is this oath of interposition, binding
over, and uniting together in one, God and man, in that
way of Christ, so that humane nature is a party in this oath
or Covenant; for it must concerne more then one, or else
it cannot be taken or made; for a contract cannot be
of one, but it makes one, so that here is two natures in one
subsistance or being, and yet notwithstanding the compleat
power of the oath, and the whole mannaging of the work,
depends solely upon the divine nature; for the humanity
can no more be any concurrant cause herein, then the earth

at the first could rise up to heaven, *and put more, and cloath it selfe with the Image of God, and make it selfe higher then the Heavens*, * which we know by its own naturall propensity, it hasts from it, as forcibly and as farre as possible it can, pressing unto the Center, to make it selfe at the utmost distance, from all points of the heavens that may be attained, nay it cannot be any cause of this Contract and agreement, no more then the womb of a silly virgin, in time; could fetch downe the word of eternity, and frame, or make in her selfe, that which is the maker and framer of her, and of all Creatures †, even so the oath of the curse, is that great divorse and separation of God and man, to that infinite distance from, and opposition against one another, to stand upon termes of wrath, emnity, and irreconsiliation for ever.

* *Gen.* 2. 7. *Heb.* 7. 26.

† 1 *John* 2. 3. *Col.* 1. 16.

Therefore he saith to those Rebels, that put off the rest from themselves in the wildernesse, judging God to be one in *Canaan*, and another in the wildernesse, even as all those do, that think the glory can never appeare *till the Woman come out of the Wildernesse, unto whom he sware, yea still, as a continued all sweares, in his wrath if he shall enter into my rest*, a short phrase, *if they shall enter into my rest*; signifying then will I cease to be God, laying an utter impossibility upon it, and in this devorse, emnity and wrath, the divine power is a party; for it is God and man, that are separated, and stand upon termes of discord for ever, and yet it is as impossible that God should be any cause of this emnity and wrath, as a Fountaine, from whence it flowes, or proper subject wherein it consists, or subsists, as it is impossible for God to remove himselfe from his worke, and not to be omnipresent with it ‖, or to be wrath with, or hate his own workmanship & device, when he had made all things very good, or vehemently good, as the word signifies, for the Creation of man in the Image of goodnesse, * as also his restoration in the same ingraven form of his subsistance, * is a work vehemently good, or goodnesse in the utmost extent and most forcible

† *Psa.* 95. 11. *Heb.* 4 3.

‖ 1 *Kings* 8. 27. *Ier.* 23. 24. *Psal.* 139. 7. *to* 12.

* *Gen.* 1, 31

* *Mat.* 19. 17.

* *Heb.* 1. 3.

height of excellency that ever was, and wee look not upon the works of God with a ſpirituall eye, or light, no further then we know how to center them all in Jeſus Chriſt, and know *how all things are made, reconciled together, and brought into one in him,* y *things in heaven, and things in earth, and things under the earth* z.

y *Col.* 1. 19. 20.

z *Phil.* 2. 10.

Therefore utterly impoſſible, that God ſhould be wrath with, or hate ſo glorious a worke, ſo that however it is true, and undenyable, that God is a party in this breach, or devorſe, yet it is as true, that the whole worke, or rather the nullity of the work; for God is the maker of all things, but annihilates nothing, nor can this breach or devorſe, be called a work, in any other ſenſe, but onely a work of darkneſſe, which cannot come to the light, or ſpring out of light *a*, nor can that which is light it ſelfe have any ſuch operation.

a *Ioh.* 3. 20. 1 *Iohn* 3. 5. *John* 8. 12.

Therefore how ever God is a party in the breach, yet the whole diſolving of the Contract, in gendring of wrath and exerciſe of emnity, ariſeth onely out of the nature of man, as the proper root, cauſe, and fountain thereof, looking after, and judging of the things of God, according to the dictate, argumentation, and conſultation of the light and ſpirit of a creature, which in it ſelfe is good; but the more curiouſly and diligently it ſearcheth after the Creator by its own light, the more difference it finds, and the greater diſtance & diſproportion, between it ſelfe, and that infinite and bleſſed Being of the Creator b; and is ſo farre from ability and skill to make it ſelfe one with, and correſpondent unto him in all things, that he thereby ingenders wrath, breeds emnity, and makes a greater diſcord betwixt himſelfe and his Maker c, drawing out and enlarging the bounds, or rather boundleſſe eſtate of his deſtruction and miſery, according to that unfadomed and illimited nature of the Creator, both in point of weight and duration d, as alſo the various & changeable operation, and executions thereof, according to that manifeſt, Truth, Holineſſe, Juſtice, and Equity that is in God, and muſt of neceſſity work towards his Creator, through the

b *Gen.* 3. 6. to 10.

c *Gal.* 4. 24. 25.

d *Iſai.* 5. 14. *Iob.* 6. 2. 3. *Gen.* 4. 13. 14. *Iob*, 4. 19. 20. *Iob.* 14. 19. 20 *Deut.* 32. 2, 3

the wisdome of the flesh, to his downfall and ruine, by reason of that first act of his Being, and of that first form given unto him in his creation, even as the Spirit of Christ must of necessity work towards, or in and by the infirmities of man, through the wisdome of the Father, in that advancement of himself in the Kingdom of God e; and if the Lord do not open our eyes, to see into the nature of this oath, in the confirmation and certainty of it in the elect, by Jesus Christ, as also in the disanulling and breach of it in the wicked, through that way of Antichrist; wee cannot have sound knowledge in the word of God: but our reasonings, consultations, and conclusions thereabout, and therefrom, are meerely of, and from man, and not of, and from the Spirit of God; *And it is handled by us as the word of Man, and not as it is indeed the the Word of that ever-living & ever-being God* f. And wheras in any thing; men have learned by the tradition of their Fathers, things that the wisdome of a creature reacheth not; as, the incarnation of the Sonne of God, that he that is God should be made a creature; or that the creature should be made that which is God; or that one should bee made righteous, to hold weight in the sight of God, by that which is not in himselfe, but in another; or that the soule of man is immortall; whereas there can be no more immortals then there is infinites; for the creature can as well bee infinite as immortall. When men seem to go into these or the like points, that are so necessary for a Christian to know, as that they give being unto Christianity, they walk, or rather wander and groap in the dark, speaking from Tradition, as they have taken it at the second hand from others (which tradition ever doth, and hath not any thing immediatly from God, according to that way of the Son receiving all things immediatly from his Father g, but meerly conjecturall, as false Prophets use to doe h, wandring they know not whither; neither did they ever learn from the Lord, whosoever they be, that are such Schollers and accountants, as cannot bring life and death into one and the same act; yea the contract and the divorce to be the same thing. For if ever we see our

e *Heb.* 2. 9. to 15.
Heb. 2. 7. 8
f 1 *Thess.* 2. 13.
2 *Cor.* 2 17.
2 *Cor.* 4. 2.
g John 10.
John 17. 7. 8.
John 13. 26.
1 *Cor.* 11. 23
h *Deut.* 13. to 5.
Jerem. 27. 9. 10.
Jude 8.
i *Jude* 13.

our ſinnes to bee that which indeed they are, yea, the
divorce in its owne nature and diſtance; then muſt wee of
neceſſity reckon and account our ſinnes upon the Sonne of
k *Ierem.* 23. 6. God, *who is the Lord our righteouſneſſe* k. For the divorce is of
an infinite diſtance, becauſe he that is infinite is a party in
Ier. 33.16. the contract, and there can be but one infinite; therefore
l *Eſa.* 63.9. our ſinnes muſt of neceſſity be reckoned and accounted upon
Eſa. 53.10. that one onely and infinite ſonne of God, and ſo are done a-
11. way l. Nay further, without the true knowledge of this
Lev. 16.7. to 22. poynt, (which none can teach but God alone) m Let men
uſe ſtudy, experience, Learning in tongues, or arts, reading
Heb. 8.12. of bookes, if it were poſſible, that the whole world could not
* *Heb.* 8.11. containe, as it cannot the things that concern, or might bee
1 *Theſ.* 4.9. written of Chriſt n. Yea, obſerve the changes of States,
m *Iohn* 21. 25. times, and things, as men uſe to do for their helpe, in open-
ing thoſe wonderfull Revelations of Jeſus Chriſt, which
n *Exod.* 7. 11,12,13. is much like your men, that vſe ſpells, and caſt figures, to
bring out ſome ſtrange thing to affect others withall o,
2 *Tim.* 3.8. that ſo their hire, or reward, may not be grudged but come
Acts 8.17. to 21. off, the more eaſie, whether it be profit, pleaſure, preferr-
ment, or ſhelter, under ſome great man or State, out of
baſe and ſervile feare of man, as commonly accompanies
ſuch ſpirits, yet can they never calculate, or make manifeſt,
o *Revel.* 12. 14. *the time of the womans being in the Wilderneſſe* p, which
ſome ſo earneſtly ſeeme to gape after, even as the Jewes Z
in antient time did, after the *Meſſiah*, and that *Eliah*, that
was to come, when as both the one and the other was
p *Mat.* 17. 10,11,12. converſing with them; q nor can they indeed bring
13. forth the truth of any other part of the word of God, no
q *Mat.* 11.14. more then they can do that and ſuch like, which their
own conſciences muſt of neceſſity ſpeake, in the behalfe of
God againſt them; for they know they cannot prefix any
certaine time of it, *and if the Trumpet give an uncertaine*
r 1 *Cor.* 14. 7.8. *ſound, who can prepare himſelfe to Battel* r; for indeed that
uncertaine ſounding is the chiefe cauſe of all the Slaine, and
wounded, both in ſoule and body, in our native Countrey
at this day; for if the roote and rice of things be not
ſeene,

seen, but ye did, and are not known, the body and branch can never be delineated, nor brought forth, neither in substance, nor true circumstance whatsoever; And therefore, not in this, of the time of the Womans being brought out of the Wildernesse, which is affirmed to be *for a year, times, and half a time*; s. So that they know not the Church; no, not in respect of this circumstance of time (if wee may call any thing circumstantiall) in the Church of Christ: For the truth is there is nothing in the Church which is not substantiall and fundamentall; without which, the Church cannot have a being, we speak what we know, t. For *if we have learned the truth as it is in Iesus*, u, then we know that as the truth is in Jesus; so also, it is in the Church, and no otherwise.

For, the Church is nothing in any respect, as acceptable to God, but only as it is in Jesus Christ, x, and Christ we know hath nothing in him, that is not substantiall and fundamentall, without which hee is not a perfect and compleat Saviour.

For take away any thing that is in Christ, and you make an Idoll, or a nullity of Him unto the soules of men: for, an Idoll, wee know, is nothing in the world, x.

So also it is in the Church of Christ; for take away any thing that is of the Church, or in the Church, and you make an Idoll, and a nullity of it, if wee know Christ in substance, then wee know Him to bee God and Man, z, or else he is no Christ.

So that take away his God-head and he is no Christ; though acknowledged the Son of Man. Take away his Man-hood, and he is no Christ, though acknowledged to be the Son of God.

So is it also, in regard of those things we call circumstantiall, as time, place, and person. Take away any of these from Christ, and he is denyed to be that anointed

s *Rev.* 12. 14

t 2 *Tim.* 2 7

Ioh. 4. 21, 22 23, 24.

2 *King.* 17. 29.

u *Ephes.* 4 21

x 1 *Cor.* 12. 12, 27.

Ephes. 1. 5, 6.

y 1 *Cor.* 8. 4

z 1 *Tim.* 3. 16.

Iohn 1. 14. *Rom.* 9. 5. *Act.* 20. 28. *Iohn* 8. 58.

compared with Luke, 24. 37, 38, 39, 40,

nointed: for take away person from Christ, and hee cannot bee Christ, without having person or subsistence.

Take away his being annihilated, and made nothing (or such a thing as hath no subsistence at all in it selfe) from Christ, and he is denyed to be Christ.

Take away his being, circumscribed within a place, from him, and he is no Christ: for then his humanity is denyed.

Take from him, his incomprehensiblenesse, and his not being contained in any place, and then wee deny him to be GOD, and so to bee the Saviour of the world.

Take away Eternity from Him, and Christ is made of none effect.

Take away His being in time, and wee disanull His coming in our nature, which cannot but be in time.

Even so it is in regard of a true Church, as it is in regard of a true Christ: for the same tearme or title given to the one, is also given to the other, *a*.

So that as there are many false Christs, *b*, so also
a 1 *Cor.* 12. there are many false Churches; and if wee take away
12. any thing from Christ, that is in him, wee propound a
b *Mat.* 24. false Christ unto the world.
5. So also, if we take away from the Church, any thing
Mat. 24. 24 that is to be found in the Church, we propound a false
22. Church; yea, *set up the Synagogue of Sathan in the*
Marke 13. *world*, c.
22, 23. And as for that distinction, of being, & well-being,
c *Rev.* 2. 9. of a Church as if the Church might have a being, & yet
Revel. 3. 9. want a well-being, it is meerly devised, and humane in the things of God, and no arguing according to godlinesse.

For as the Sonne of God never had being without well being also; for the humane nature never had being, but in the divine: So the Church of God never

hath being, without a well-being: For what it is in any respect whatsoever, it is that in Christ, and Christ cannot be divided; *for of his fulnesse we all receive, and grace for grace*, a.

So that if we know not how to give the woman her due time, of being in the wilderneſſe, we know not the Church of Christ; for it concernes her being and her well-being also.

Yea, this circumstance of time is fundamentall; for we know not how the Church hath her being without it; that is, without that her being in the wilderneſſe: *for the womans flight into the wilderneſſe*, instructs us in the weak, fraile, and brittle veſſell of our earthly nature, *and the Man-child caught up to GOD, and His Throne, to rule the Nations*, b, instructs us in that power and authority of the Word of God; in such sort, as the Man is not without the Woman; nor the Woman without the Man in the Lord, *c*; no more then the divine nature is without the humane, or humane nature without the divine in that way of Jesus Christ: *So that in the Woman appearing in Heaven, having in her a Man-child*, is taught the descension of the word in our nature, and the ascension of our nature in the Word of God, even as it was taught, in the making of the first man, *having the woman taken out of him*: the one declaring the way of death, and subjection of our nature unto sinne, when the woman is brought forth and prevailes with her arguments, and reasonings, according to humane frailty, in those suggestions of the Serpent, or wisdome of the flesh, *g*: And the other declares the ascension of our nature, when the Man is brought forth of the Woman, and taken up into the Throne to rule over all the wayes, and arguments of the Heathen, or devises suggested by the flesh, *h*.

So then the Woman in the Wilderneſſe is the Word of God descended into our nature, that wayleſſe, and vaſt

a *Col.* 1. 19. *Col.* 2. 9. *compared with Iohn* 1. 16.

b *Rev.* 12. 5, 6.

c 1 *Cor.* 11. 11.

g *Gen.* 3. 4, 5, 6.

h *Rev.* 12. 5. *Mat.* 4. 10, 11.

vast Wildernesse utterly void, waste and destitute of the foot steps of God; through the panges, paines and travels whereof, it brings forth it self, *i*, in that glorious descension and humiliation of the Son of God, and the Man child caught up to God, and to his Throne, *k*, is our nature taken up into the Unity of that Word of God, ruling the Nations, *l*, and by the authority of God, in whose seat or throne it is set, *l*. So that if wee look into the Wildernesse, there is Christ compleat in his humiliation; and if wee look into Heaven, there is Christ compleat in his exaltation: and these two can never be the one, without the other; for they are one as Christ is one. Hear, O *Israel*, the Lord thy God is one Lord, *m*.

i *Rev.* 12. 2.
k *Rev.* 12. 5.
l *Heb.* 1. 3.
m *Deut.* 4. 6

The Woman then is in the Wilderneſſe for a time; that is, Eternity is become that which is contained in a point or period of time: and one period, or point of time, is become that which is eternall: Eternity is become time, and time is become eternity, in that act of the creation, or incarnation of the Word of God, and without communication with time in this respect, thus extended and thus abridged, the Church of God cannot subsist, nor have a being.

She is also said to be there for *times*, in the plurall number; for it is multiplyed into the time of death, and the time of life, the time of descension, & the time of ascension: yea, into a time of wrath, and a time of reconciliation and peace.

n *Rev.* 9. 2; *Rev.* 11. 7. *Rev.* 17. 7. o *Mat.* 3. 17 *Col.* 1. 13. 2 *Pet.* 1. 16, 17. *John* 1. 18.

For there was ever a time of Antichrist, for he comes out of the bottomlesse pit, *n*; in which condition and state Christ hath no time at all, & there was ever a time of Christ also, who comes out of the bosome of the Father, *o*, in which state and condition, Antichrist hath no time at all; therefore a plurality of times: yea, Christ himselfe never lived unto the flesh, and he ever lives unto the spirit, which is a two-fold time, ever, & never,

and

and without the communication of these times, the Church of God can have no being.

Again she is in the wilderneſſe for *half a time, or for the diviſion of times* as the Prophet *Daniel* hath it, *p.* whence our Apoſtle brings it, that is, in that very point and moment of time, of the incarnation, or of making the word fleſh * is divided into a time of life, and a time of death; in ſuch ſort, as the one is not, nor can it be, ſo much as the twinkling of an eye, before or after the other: no more then God to become Man can be ſooner or later, then Man becomes the Sonne of God: and ſo is the very moment, or point of time, divided in ſuch ſort, that it could never be ſaid: Now this is, and the other is not yet; no, not with the quickeſt eye, that ever caſt it ſelfe upon an object. Nay this diviſion of time is ſuch a parting halfing, or dividing of it that it holds correſpondency and proportion, both in reſpect of the time of life, as alſo in the time of death in all points: for they ſtand in direct oppoſitions and counterpoiſe each other, in as much as the Son of God, to dye the death of Man; and the Son of Man to live the life of God, are of equall extent; yea, of the ſame difficulty and eaſe, poſſibility & impoſſibility, the one as the other, and ſo are all other things in this diviſion: for theſe are the two great wings given unto the woman, wherewith ſhe takes her flight, * which are not according to nature (as in the things trimly alluded unto: namely, the wings of a Foule) in their firſt inſtitution and ordination, if they hold not preſize proportion in all reſpects; ſo that her deſcenſion into the wilderneſſe, is her mounting aloft unto Heaven, as an Eagle doth, and her mounting up to Heaven, is her deſcenſion into the wilderneſſe after the prey, as an Eagle doth; yea, her deſcenſion is her aſcenſion, & her aſcenſion is her deſcenſion.

p *Dan.* 7. 25

* *Iohn.* 1. 14.

* *Rev.* 12. 14.

For ſhe appeares in heaven (as the Man did firſt in the

the Garden) & from thence the Son flyes in her womb into the wildernesse, as an Eagle after the prey, to swallow up death in victory, & the Son being *brought forth by her in the Wildernesse, in him she is caught up into the Throne of God, to rule over the Nations,* * *and to overcome the Divell and his Angels*, even as the woman was made in the man at the first Creation, Ruler, and Lord, over all the Workes of Gods hand, r. We conclude then, that the woman is in a solitary, waylesse, uncomely, and uncomfortable condition in the Wildernesse (as men conceive) so long as the humiliation of the Son of God, in our nature, and the exaltation of our nature, in being united with the word, can bee devided and separated, and not a jot longer, which is impossible to find, know, understand, or apprehend, the one without the other, in the truth or operation thereof, no not for a moment of time: onely mens carnall Speculations carry & hurry them after meer pictures, shaddowes, and Idolls, that are empty and vaine, s, not knowing the truth, certainty, and subsistance of that Word of grace, given unto us upon such infallible grounds, and gladsome tearmes, as the Gospel of God brings it, and commends it unto us, in; Those therfore that make a time of the Womans being in the Wildernesse, and a time of the destruction of Antichrist.

* *Rev.* 12. 5.

r *Gen.* 1. 27, 28.

s *Ier.* 10. 8, 9, 10.

Psalm. 97. 7

1 *Cor.* 8. 4.

Psalm. 96. 4. 5.

Psalm. 115. 4. to 8.

A time also, of the calling of the Jewes, &c. before the Church of GOD can attaine its peace, beauty, power, authority, excellencie, and ornaments in this World.

They also make a time betweene the humiliation and exaltation of Jesus Christ, betweene his living to the spirit, and dying in and to the flesh, t, and so destroy and make a nullity of Christ unto themselves, and to all them that heare such doctrine with approbation; for, *they preach Christ in the enticing words of*

t 1 *Pet.* 3. 18

2 *Cor.* 13. 4.

mans

mans wisdome, and naturall conjectures, and operations of mens hearts, and *not Christ, the onely wisdome and power of God, u*, who is seen by no other light but his own, *and therefore a Name is given unto him, that none can know but himself, and He is called the Word of God, x*, which according to humane reason, and the common custome of mens alleadging of Scriptures, in their proofe of Doctrine, the wickedest man that lives, or the weakest child that can but reade may know it, being so plainly manifested, as there it is; and yet he affirms that none can know it, but himselfe: which therefore must have more in it then any in the world that is not made one with Christ by Faith (and so said to be himselfe) can possibly know or see:

u 1 *Cor.* 2. 4 5, 6, 7. 1 *Cor.* 1. 17. 2 *Pet.* 1. 16. 2 *Cor.* 1. 12. *Col.* 2. 4. 1 *Cor.* 1. 24, 25.

And so it is in all other words of holy Writ, what ever the world may think or judge of it.

x *Rev.* 6. 12 13.

Those also that thinke to bring the woman out of the wilderneſſe, by institutions, ordinances, baptiſmes, elderſhips, confeſſions, receptions, expulſions, rearing up Fabricks, reformatory as preparations, or rather parts, and peece meales of that glory they look for and expect, when the time comes, of the womans comming out of the wilderneſſe, theſe kind of people have ever brought the woman out of the wilderneſſe; *but it is that woman which* John *ſees in the wilderneſſe, ſitting upon a ſcarlet coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten hornes, arrayed in purple & ſcarlet colour, decked with gold, precious ſtones and pearles, having a golden cup in her hand, full of abominations, and filthineſſe of her fornication, y*, which is the very portraiture of the policies, power, pompe, and excellencies of the Churches or ſynagogues of this world brought out by the wiſdome, art, authority and endeavours of men to preſent a new ſervice, or ſacrifices to pleaſe God and to compoſe, compile, and contract the bulke and body of the people together, *to make ſtrong the arme of fleſh*, z in

y *Rev.* 17. 3 4, 5, 6.

whic h

which the crosse of our Lord is never found, *nor doth his Kingdome consist in any such things*, z. *and therefore*
z *Ier.* 17. 5. *our Apostle protests, by the Victory and Lordship he hath in Christ, that he is in a continued act of death unto them*
a *Ioh.* 18. 36 *all*, a.
Rom. 14. 17, 18. *Therefore it is that he addes to his protestation, and affirmation (if saith he) I have fought with Beasts at Ep-*
b 1 *Cor.* 15. 32. *hesus*, b, meaning such *Beasts, as bear up that beastified woman*, c, *clothed in purple*, which he comprises in
c 1 *Cor.* 15. 32. the state of that City of *Ephesus*, calling them Beasts in
d *Rev.* 17. 3, 4. 5. the plurall number; that is, if I have fought with States, Policies, Corporations, Cities. Soldiers, Synods, Ecclesiasticall Assemblies, and Jewish Synedrions; yea, Captaines and Troopes, fighting with the arm of flesh for an earthly and carnal temple and sanctuary, which all use their heads, and hornes; together with those severall Crowns or Authorities that are put upon them,
* *Rev.* 17. 9. to 14. for the preservation of that woman brought forth by them, and maintained, upheld, and born upon them, (if saith he) I have fought with such after the manner of men, what advantage is it to me, if the dead rise not that is, if I have done it after the course, custome, and ordinary way of all flesh, or of man that is all mankind, it availeth nothing at all unto the resurrection of the dead, but meerly to the setting up of the flesh,
e 1 *Thes.* 5. 19. *which is a quenching, killing, or putting to death of the*
1 *Cor.* 2, 8. *Spirit*, e. For the manner of humane fighting is this;
Heb. 6. 4, 5, 6 namely, in the preservation of its own life, to take away and destroy the life of another, in the setting up of himself to pull down another, in the healing of himself to putrifie another; in the strengthening of himself to weaken another; in the honouring of himselfe, to vilifie and disgrace another: For if there were none to be vilified and disgraced, there were no place for the grace, & honour of this present world: Such are the fighting & combats of men, who ever they incumbant be,

but the manner of the warring of the Sonne of God, and of all the Saints in him, *even of that Michael and his Angels, that fight against the Dragon and his Angels f*, which our Apostle (according to that worke of faith) assumeth unto himselfe.

Therefore saith, *if I have fought*, even as he saith, *according to my Gospel g*, which fight is after the manner of that Marshall, and heavenly discipline, taught from an high, *descending from this our High Priest, and Captaine of our Salvation h*, which is farre otherwise, yea contrary unto it, standing in flat opposition, to that of the world; yea it is Christ, and Anticrist, when matter of, and for Religion, are ascribed and given thereunto, it is Christ in that way of the sword of the Spirit, and spirituall combate in his strife to save the Soules of men, from a spirituall death and to instate them in a life spirituall and eternall *i*, and it is Antichrist, in that way of the Arme of flesh, and strength of the reason and understanding of man, who ever strives to settle men in a Church way; for life and salvation in such wayes, institutions, and Ordinances, as must of necessity leave them at the time of their death at the furthest *k*:

Which Bellowes are so infident unto the Priests of our times to blow, and they are no lesse diligent, and frequent therein, then those Paiests were, in the time of the Jewes to stirr up and kindle a fire, in *Herod, Pontious Pilate*, the Souldiers and the rest of the people of the Jewes to put our Lord to death *l*; for the reformation, honour, and peace of their state *m*, into which they expect Christ to come, according to the flesh, or so, as to suite their brutish and naturall apprehensions and apitites, for such a Christ and Christianity, the world hath ever looked for *n*:

And therefore judge it most meete, to rid the world of him, in case his doctrine be heavenly and spirituall, *yea if the words he speakes be spirit and life*, the proper act, order, and discipline of the world, is to destroy and take away

f *Revel.* 12.7
g *Tim.* 2.8.
h *Heb.* 2.10
i 1 *John* 3.11. 13.20.
Titus 3.7.
1 *John* 2.25, *Rom.* 6.23.
Rom. 5.21. *Mat.* 10.30.
John 3.15. *John* 6.54.
k *Heb.* 7.22, 23.24.
Col. 2.20, 21, 22, 23.
Prov. 23.4.5 *Psal.* 102.26
l *Mat.* 26.59 *Marke* 14. 55, 56. *John* 11. 46, 47, 48.
Mark 15.1, 2.3. *Luke* 23.1. 2.23.24.
m *Luke* 23.2 *John* 11. 48, 49, 50, 51.
Acts 24. 5.6
n *Mat.* 20. 21, 22, 23.
John 4.11.12, *John* 7. 25, 26. 27. 47, 48.49.

that * *Joh.* 6.36.

that life or spirit, to preserve and maintaine its owne; that walkes not in the Spirit, but according to the carnall de-
o Rom. 5, 6, 7, 8. sires and immaginations of the flesh *o*, the sight therefore of the Sonne of God, and of all Sonnes in him, is on this
Gen. 6. 5. Gal. 5. 17. wise, namely in the taking away of his own life to begin, and beget life in another *p*; in the laying downe and
p Iohn 10. 11. 15, 16, 17. humbling of himselfe to raise and lift up another *q*, in the purifying of himselfe (though he knowes no putrifaction *r*;
Esa. 40. 11. to purifie and heale another, for this seede of immortality,
Iohn 6. 51. *is sowne in Corruption, but it riseth in Incorruption s*, in the
q 2 Cor. 8. 9. Phil. 2. 5, 10 11. weaknesse of himselfe to give strength and power to another; *for that seede of life is sown in weaknesse in us* (or in our nature) *but it riseth in power*; as our nature is raised in
r Psal. 16. 10. it *t*, yea in the dishonour and villification of himselfe, he honoureth and putteth grace upon another for ever; *for the*
2 Cor. 5 21. *seede of God is sowne in dishonour, but it riseth in glory u*,
s 1 Cor. 15. 42. it is sowne in that dishonourable state of silly man, but it is raised in the glory and dignity of the Sonne of God; who
t 1 Cor. 15. 43 is not nor can be otherwise made manifest, or appeare to be what he indeed is, unto, or in the Creature in any other
u 1 Cor. 15. 43. way, but through our infirmity, no more then the Excellencies of the Soule of man can appeare to a naturall eye, when it is separated from the body, and not in union, or
W 1 Cor. 15. 32. * 2 Thes. 3. 2. nere esse with it, fighting therefore with unreasonable men, or beasts *w*, *for all men have not faith*, * and then they are as farr from knowing, and walking according to the Law rules (or reason) as the word given for Law somtimes
x Heb. 2. 2. signifies *x*, of that Jerusalem, that comes downe from heaven, or Israel that is of God *y*, as a bruit beast is farre
y Revel. 21. 2. off, and estranged from the art, skill, and rules that a man walkes by.
Gal. 4. 26. Gal. 6. 16. And the Apostle saith, *that none knowes the things of a man, but the spirit of a man*, that is, no other Creature but
z 1 Cor. 2. 11. his own kind, can reach them *z*; *Even so none knowes the things of God, but the Spirit of God a*; for no unbeliever that
a 1 Cor. 2. 11. is not led by that spirit, can possibly reach them no more then a beast can be taught to cast an Account, or

learne

learne the art of Musick, though they have all the outward senses a man hath, even as all the outward or visible Characters of the word of God, according to the Letter, are naturally ingraven in mans spirit *b*, though he know not the minde and meaning of it, no more can any man teach another the things of God; for it is his own mighty handiwork alone, *for the hearing eare, and the seeing eye, are both alike of the Lord c*, fighting therefore with, and opposing these, after the manner of the Sonne of God, availeth much to the resurrection, nay it is the resurrection it selfe, that is, when we lay downe our own life, to preserve the life of another in the world, (that is, when we lay downe all our own livelihood in our selves) to preserve the life, spirit, doctrine, power, and authority of the Sonne of God amongst, and against, all that oppose that life, spirit, power, and authority of his in the world.

b *Deut.* 30. 11,12,13,14. *Rom.* 10.6,7,8. 2 *Cor.* 3.6,7. c *Heb.* 8.11. *Prov.* 20.12. *Gal.* 1.12. 1 *Thes.* 4.9. *Ephes.* 4.21. 1 *John* 2.27.

Now the laying downe of a mans life, for the preservation of the life of the Sonne of God, is not properly to lay downe this naturall life, as it is a separation of soule and body, though it doth not exclude that, also in its season; for the life of man is properly to live to himselfe, as all earthly Creatures, by nature do, and as all earthly men do *d*, that institute, and gather Churches, ordaine Officers, multiply Members, study, preach, pray, fast, feast, baptize, and minister, in outward, and earthly Elements, and rudements to binde over the consciences of the people, to afford them meanes, to maintaine them, in riches, honour, and ease, as also, the civill Magistrate to defend, and protect them, in what they speake and do *e*:

d *Phil.* 2.21. *Phil.* 3.18,19.

Now whilst Moses is in the Mount, or rather Christ ascended on high f, and they know not how to fetch protection, and defence from him, nor do they indeed know what is become of him, in regard of the exercise of his royall Offices, no more then carnall *Israel*, knew *Moses* imployment with God in the Mount, but if we lay downe our owne life, *that the life of Jesus may be made manifest and abound in us*, that so in him, we may live to our brethren *g*,

e *Exod.* 32.1,2,3,4,5,6. *Acts.* 7.39. *to* 43. f *Psal.* 68.18. *Ephes.* 4.8.

h 2 Cor. 8. 9. 2 Tim. 2. 10 2 Cor. 1. 5, 6. i Gal. 5. 13. Rom. 12. 10. Col. 3. 1, 2, 3. k Col. 2. 20. l Gal. 6. 14. Col. 3. 5. m Col. 3. 3. 4 Gal. 2. 18. 19. 20. 2 Cor. 4. 10. 11. n Iohn 10. 15. Ephes. 5. 2. r Iohn 3. 16. Iohn 15. 12. * Gal. 6. 14. Esa. 53. 3. o Acts. 7. 54. to 57. p Phil. 2. 17. 18. q Mat. 5. 16. Acts 5. 41. 2 Pet. 4. 14. r Phil. 4. 13. Col. 1. 11. s Act. 7. 60.

in any, or in all services of love *h*, then are we dead unto all the things of this present life, and cannot hunt, or seeke after any mans honour, place, Office, riches, preferment, credit, reputation, or respect whatsoever, that another man injoyes in the things of this present life.

But all our warre is, to have these things crucified unto man, and man unto these things *i*; both in our selves, and likewise in others, *that the life of the Lord Iesus might appeare, and exercise it selfe in us all k*; that is, all the hurt we do, or may wish to any, and the proper end of our combate in this world, and this manner of fight at *Ephesus*, and so in any state, Corporation, or condition in this world, doth not exclude, but include, the laying downe of this naturall life, in the separation of soule and body, in witnessing the nature, end, and use of the *Crosse of our Lord Iesus Christ, whereby the world is crucified unto us, and we unto the world l*:

It is become as a Crucified thing, or Carion, that is, meane, base, yea abominable in comparison of the life, and resurrection of Jesus Christ, even as we are unto it (in our spirituall Course of walking and worships) in comparison of the workes and livelihood of the flesh, which the world not tasting of plentifully in us, they count us as men that have nothing but ill savour in us, and we are as a crucified thing unto them, ***.

Nor make we any question, but a Saint may truly preach in his death, for the conviction, and confusion of the Wicked *m*, and also for the great incouragement, comfort, and instruction of the just *n*, *and let his light shine unto them in that for their glorifying of their Father which is in Heaven o*, as in their workes done in the rest of their life time, yea and may as freely, comfortably, *and boldly through Christ that strengthens them p*, make a surrender of themselves unto God in that service, *to fall a sleepe in it q*, (if it be sutable to the death of that witnesse *Stephen*) as in any sermon he hath preached unto the world, in any part of his life time, for God can ripen his Saints, to fall off, *as the*

first

first ripe fruits t, willingly, seasonably, and fruitfully in that way, as well as in any other; for it is the testimony that we give unto the world, of the truth, life, spirit, and power of God, that is our consolation, in what way soever he makes good, and testifies the same unto the sonnes of men, in our selves, and in others, this dying unto our selves is our resurrection in all things, *for as the sufferings of Christ abound in us* u, (which is to dye to the flesh) *even so do his consolations, much more abound in us, our hope in this is stedfast,* * *that as we are partakers of the suffering, so also, of the consolation* x; for the death is the resurrection, that which is the sorrow in the eye of all flesh, is the consolation in the sight, and revelation of the spirit, and of that *unfained faith* w, but those men that know not the word of God, in the mistery of it, but onely according to the letter x, they cannot know how this can be, for the letter is the very way, and Caractour of all flesh, as it makes use of the favour, grace, or worke of God, according to its own naturall principles and abilities, changing it into another thing, unto himself; then by nature it is, or ever can be y: and the mistery is the very way and true Caracter of *that ingraven forme of the substance of the Sonne of God* z, he makes use of our infirmities, to change them into another thing in himself, then by nature in themselves they are or ever could be a:

And therefore it is, that man being meerly naturall, can better desire to be transformed into the basest Creature that is on the earth, or in the waters under the earth, then to be transformed into the Image of the Sonne of God, and accordingly desires to transforme *the Sonne of God into the likeness of any Creature, fourefooted beast, or creeping thing on the earth* b, rather then to take him according to *that Caracter of the Father, and ingraven forme of his substance* c.

Such is mans living unto the flesh, and being dead unto the spirit c; so that all that ever he doth in eating and drinking, that is, in communicating with any Creature,

t *Mica.*7.1. *Iob.*5.26.
u 2 *Cor.*1.5.
* 2 *Cor.*1.5.
* 2 *Cor.*1.7.
w *Ephes.*1. 17.
1 *Tim.*1.5.
2 *Tim.*1.5.
x 2 *Cor.*3.6
y *Rom.*1.18. 1.23.
z *Rom.* 2.1,2, 3.
a *Rom.* 2.17. to 23.
2 *Cor.* 5. 21.
1 *Cor.*26. to 31.
b *Rom.*3.5,6, 7.8.
2 *Rom.*1.23.
b *Heb.*1.3.
c *Rom.*8.5. 6.

it is to preserve his own life for the present, and thereby put off death till after time, therefore he saith, *let us eat and drink for to morrow we shall dye d*; that is, the conflict and strift of man, in the whole progresse of his fighting after the manner of men, which our Apostle denies, to be the manner of his fight, for that fight or warrfare that is according to the Sonne of God, is, that death may have a reall and present being in all things, for that is the true resurrection of life, and in whatsoever we communicate within the death of the flesh, all conduceth unto the life and resurrection of Jesus Christ, that howsoever the life is one, even as he is one, yet is it as variously multiplyed, as the death is.

c *Esa.* 22. 13. d 1 Cor. 15. 32.

Therefore our Apostle saith, *all flesh is not the same flesh, but there is one flesh of men, another flesh of beasts, another of fishes, and another of birds e*, that is, all weakneſse and death, is not the same weakneſse for flesh sometimes in Scripture signifies weakneſse, so saith the Prophet, *the Egiptions horses are flesh and not spirit f*, that is, they are weakneſse, and have not the strength of *Israel* so all weakneſse is not the same weakneſse, for there is one weakneſse of the flesh, which is indeed flesh in our Apostles acceptation, and truth of interpretation, in that it is subject unto corruption, not able to sustaine it selfe; there is another weakneſse, in that it is impotent, not able to conceive of, or to performe the things of God *g*.

e 1 Cor. 15. 39. *Esa.* 31. 3. f *Gen.* 32. 28 *Psal.* 84. 5. *Psal.* 138. 3. g 1 Cor. 2. 14.

Another weakneſse of dishonour because that in it is not the dignity of that blood royall, in that Generation and off-spring of the most high *h*.

h *Acts* 17. 28, 29. *Revel.* 22. 16.

Another weakneſse, in that it is naturall, carnall, or sensuall, because the very bent, end, and scope of all the operations of the flesh, tend unto that which is earthly, momentany, and of a fadeing and vanishing nature and condition.

And so are the wayes and motions of the flesh multiplyed into that vast and illimited gulfe, of mans infirmities and imperfections, which amount unto that account, and reckoning

reckoning; that can never be numbred, no more then we can number the ſeverall kindes of graſſe, graine, ſeede flowers, herbes, plants, and Trees that are upon the face of the Earth.

Therefore it is ſaid, as was noted before, *that man was made of the duſt, ſlime, or ſeede of the earth*; to note unto us, that infinit variety, and illimited multiplicity of earthly and corruptible fruit, that naturally of himſelfe he yeelds, and brings forth, *for there is a body terreſtriall* that is compleate, unto which no addition can be made (no more then the influence of the heavens, add unto the Creation of things on the earth which God made at the firſt) to increaſe the kindes of them, onely the influence of the heavens doth generate, and bring them forth; So alſo *there is a body celeſtiall* which is abſolute and compleate, that no addition can be admitted of in it, no more then the motion, and operation of things here below, can either add or deminiſh, thoſe heavenly bodies that are above, onely in their changes operations, and generations, they ſhew forth and make manifeſt the ſeverall vertues and powers which are in thoſe heavenly bodies, yet each hath his propper and diſtinct glory; for the one is the way and glory of the humiliation of Jeſus Chriſt, unto which nothing can be added or deminiſhed, and the other is the way and glory of his reſurrection and exaltation, which admits not of a jot leſſe impoſſibility of any addition, or deminution; but as the weakneſſes, and frailties are multiplyed in the one reſpect, ſo alſo are the glories, and perfections multiplyed in the other reſpect. ¶ Gen. 2. 7.

Therefore it is ſaid, *there is one Glory of the Sonne, another Glory of the Moone, another of the Starres, yea Starre differeth from Starre in Glory; ſo alſo is the Reſurrection*, * that is, according to the various infirmity of the body terreſtriall, and the infinit and heavenly perfection of that Body celeſtiall, ſo is the reſurrection that is in Jeſus Chriſt. * 1 Cor. 15. 41, 42, 43.

The Lord hath wonderfully proportioned thoſe infinit and

and heavenly excellencies & perfections that are in himself unto that world of infirmity and frailty that is in us *k*, and of the one and the other, doth that death and resurrection consist, that is by Jesus Christ, *and that is the pattern and Platforme that Moses saw in the Mount. l.*

k *Iam.* 3. 6.

l *Numb.* 8. 4. *Heb.* 8. 5.

Without the knowledge of which no direction can in the least be given, how that Tabernacle of *David* should be reared, reedified or set up, though it be the onely errant that Christ had in the world, to performe and do that worke *m*, and so it is *of them that are Christs at his comming. n.*

m *Amos.* 9. 11.

n *Acts* 15. 16.

The worke therefore neglected, or unskilfully handled, Christ is not come unto us, *this body therefore, graine, or seede of Immortality; is sowne in Corruption, but it riseth in Incorruption o; it is sowne in dishonour, it is raised in glory; it is sowne in weaknesse, but it is raised in power; it is sowne a naturall body, it riseth a spirituall body; so* that without the unity of two; there can be no resurrection, *for the wheate Corne must dye, before it rise to multiplycation; so that howsoever bare Graine be sowne*; it riseth againe with a multiplyed body, *yea and God gives to every seede its own body, whether it be wheate or any other Graine q.*

o 1 Cor. 15. 23. *Esa.* 61. 3. 4. p 1 Cor. 15. 42, 43, 44.

q 1 Cor. 15. 36, 37, 38.

So that the word of God sowne in our nature; if in our mortality; it is raised in immortality; for these two become one body, or subsistance, they consist in one, even as the seede sowne in the earth, and the earth become one body, else it cannot grow.

For as that one graine multiplies it selfe in the earth, in so many severall small conveyances, in its taking roote; so doth the earth multiply it selfe, *in the eare, and full Corne in the eare* *, else it were impossible, that so many should come of one; so also if it be sowne, in that dishonourable condition of our nature, it is raised in glory, for dishonour, and honour, become one body, the one is the descention of the divine nature, the other is the exaltation of the humane,

* *Marke* 4. 28.

the

The descension of the divine nature, is into our estate and condition, *q*, which is humane and fraile.

The exaltation of the humane nature, is into the state, condition, and authority of the word, *r*, which is divine and potent, and these two become one: And as impossible as it is, for that pure and honorable Word, or Son of the Father, to be mortall or dishonorable in himselfe; but solely and wholly in us, hee is made mortall and dishonourable.

So also it is impossible that wee should be immortall or glorious in our selves, but solely and wholly in that word, we are made immortall and glorious.

So that his becomming mortall, and subject to death, is our becomming immortall, and living for ever; or else the *seed of life is not sowne in death, the Son of GOD hath not suffered and dyed for our sins*; and his being dishonourable, and being debased, is our becomming honourable, and being exalted; *or else the Sonne of Man is not exalted and risen again, wee are yet in our sins and nakednesse*, *s*.

So that Christ his humiliation, is not without our exaltation; nor is our exaltation without his humiliation, for they are one.

So that if we separate or divide these, we make a nullity of Jesus Christ: for the Word cannot be lowern it self, then naturally it is in it self, for then it should cease to be GOD, in whom is not so much as a shaddow of change or alteration; *t*.

So that his humiliation, as also his exaltation, must both be in us, *u*.

And therefore to deny either of these in our selves, is to deny *that Christ is dead; yea, rather that he is risen again from the dead*, *x*. For if we deny these things in the nature of any, we deny them in the nature of all men, *y*. For every man sustains the whole and compleat nature of man.

q *John* 1. 14.
r *Tim.* 3. 16. *Phil.* 2, 8, 9, 10. *John* 5. 26, 27. *Joh.* 19. 2.
s 1 *Cor.* 15. 17 *Rev.* 16. 15.
t *Iames* 1, 17
u *Rom.* 8. 4.
2 *Cor.* 1. 5.
x *Rom.* 8. 34
y 1 *Cor.* 15. 21, 22.

z *Ephes.* 2. 1, 2, 3. Therefore it is, *that by nature we are all alike*; z. And thence it is, that as the ſeed of the Virgin became one with the whole and compleat divine nature, and being of the Word: even ſo did the Word become one with the whole nature, and diſpoſition, ſtate or condition of
a *Heb.* 2. 9. *Rom.* 5. 19, 20, 21 Mankind, without any limitation or reſtriction at all, a elſe had not his humiliation beene abſolute and perfect, ſuch as becomes, and is compatible to the Son of an infinite God: ſuch is the authority and force *of the oath of interpoſition, whereby our High-Prieſt is inſtalled into his Office and Miniſtry*, as ſo to tye, & unite God and Man together, in ſuch relation, that without the one, the other is not, nor can be expreſſed or made knowne: If this point were underſtood, it would bring to naught that groſſe, ſenſuall and more then Heatheniſh Opinion, that we heare is now ſo audaciouſly broached in our native Countrey; concerning the mortality of mans ſoule, affirming that it dyes with the body, and ſleepeth or corrupteth together with it in the grave, and for the time of the bodies being there ceaſeth together with it; in all its motions and operations; and in that, *they deny the death and reſurrection of our Lord Ieſus Chriſt*, and aſcribe unto man no higher, nor better eſtate and condition, than that of a bruit Beaſt upon the face of the Earth: For Chriſt did become mortall, as the ſoule of Man become immortal; and the one is as poſſible, eyther to be ſo, or to be known to be ſo, as is the other.

For as the Word cannot be mortall but only in us: ſo we cannot be immortall, but only in it.

So that if the eternall Word the Sonne of God, may ceaſe to dye unto the fleſh (unto which he cannot dye, unleſſe he continue, and abide to be one with it) then may the ſonne of ſorry man ceaſe to live to the ſpirit; which he cannot doe, unleſſe he ceaſe to be one with it; and to affirme the one or the other, is to make voyd that unity that is in Chriſt; and to diſannull that Covenant

and

and Contract between God and Man, *and make of none effect that oath of interposition, whereby our High Priest is installed into his Office; and by vertue whereof he is made, a minister of the Sanctuary,* b, *and ever liveth to make intercession for us,* c.

Yea, if that eternall word should cease to be, that which is in time, so much as for a moment (which it must doe, if the soule dye with the body, at such time as the body of Christ lay dead in the grave) then must the Sonne of God cease to be Christ, And for so long layes aside *the sweet savour of his ointment,* d.

And so there must be an intermission of his being Jesus a Saviour; yea, and for so long is swallowed up of Death; *and then is his death void, we are yet in our sinne,* e. For if the eternall cease to be that which is in time, hee cannot be Christ: for eternity and time must ever bee in Christ, else he ceaseth to be God & Man, that *Emanuel,* and so is not *that beginning and ending, which is in that Christ of God,* f.

So that if we deny eternity to the humanity, we likewise deny, that the Deity was in time, and so destroy Christ unto our selves, *the faith of such persons is vaine,* g. Yet is the Deity or the Word in its own nature, simply, eternall, and our nature or the humanity is in it self, and of its own nature simply momentany, and fading; but the unity of them both is Christ, whose humanity is eternized in the Word, and his divinity is as truly momentized in our nature.

So as take away the life of humane nature (so as the Creature is extinct) for a moment, and take away the life of the Son of God; yea, the very life of eternity: for he never lived as a Saviour, but through death (nay, as hath been said) his death is his life: So that take away that nature for a moment, wherein his death doth consist, and you make a nullity of our Lord Jesus: So that the doctrine of Christ, and the mortality of the soule, are

b *Heb.* 7. 21
Heb. 8. 1, 2.
c *Heb.* 7. 25.
d *Psalm.* 45. 7, 8.
Acts 10. 38.
Acts 4. 27.
1 *Joh.* 2. 27
e *Act.* 2. 24.
1 *Cor.* 15. 17
f *Isa* 7. 14.
Mat. 1. 23.
Rev. 22. 23
Luke 9. 20.
g 1 *Cor.* 15. 14.

utterly inconsistent, they cannot stand together.

They therefore, that hold the mortality of the soule, they must of necessity deny the resurrection, the appearing and comming of our Lord Jesus, it is in this case, as our Apostle speakes of the man and the wife; *the man hath not power of his own body, but the wife; and the wife hath not power of her owne body, but the husband,* h.

h 1 *Cor.* 7. 4

Even so it is here, God hath not power of that body of excellency, grace and vertue, that is in himself, but hath made it over unto us, for mans use and benefit.

Otherwise, we could not live unto him, conceive and bring forth fruit acceptable and pleasing unto him, being of his owne begetting, and of his owne nature, as it is in Christ, *i*.

i *Iam.* 1. 18.
1 *Ioh.* 5. 1. 18
1 *Pet.* 1. 3.
2 *Pet.* 1. 14.

Neither have we power of our own body, of infirmity and frailty, but the Lord hath taken it unto himselfe for his own use: otherwise, hee could never dye, nor could he without it generate, beget, and multiply himselfe, as he doth in Christ, *k*. *for he is the first begotten of death*, *l*, and he can have no death in himselfe, but as hee hath it in us.

k *Isa.* 53. 10.
Heb. 2. 10.
Rom. 8, 16, 17.
l *Rev.* 1. 5.
Col. 1. 18.

So that if wee dissolve this unity and contract for a moment, we dissolve that heavenly Marriage, that is betweene the Creator, and the Creature in Christ, *m*, making a nullity of it, and so make voyd our salvation, *n*; for if eyther of the parties cease to be, so much as for a moment, the contract is ended, our salvation is voyd, for then the Son of God ceaseth to be a Saviour, if hee cease to be found in the Creature whom he saves, and the Son of sory man ceaseth to be saved, if at any time he ceaseth to be found in the CREATOR, who is his only, and viour, *o*.

m *Hosea* 2. 16, 20.
Isa. 24. 5.
n *Psal.* 119. 126.
Rom. 4. 14.
1 *Cor.* 15. 13 *to* 18.

So that those that hold the mortallity of the soule of man, *which gives him his forme to be a man, and no other Creature*, they do as absolutely and resolutely deny that

o *Rom.* 8. 33
Rom. 4. 5.
Psalm. 3. 8.
Psalm. 68. 19, 20.

glory

glorious, happy, and fruitfull intercourſe, of life and death that is betweene God and Man in Jeſus Chriſt; for that which is the death of the Sonne of God, is the life of the Sonne of ſorry man; and that which is the death of the Sonne of ſorry man, is the life of the Son of God.

For the Sonne of GOD is made that in our nature, that by nature hath no life of God in it, and ſo becomes dead; or, is made that which is dead unto the things of God.

The Son of man is made that in the word, which by nature hath no life of man (or life of a Creature in it) and ſo becomes dead to the things of Man and of the one and the other, doth Chriſt our Saviour conſiſt; and without the one and the other, hee is not Chriſt, nor Jeſus at all; for the mortality of mans ſoule, is nothing elſe but the death and infirmity of the Sonne of God, and the death and infirmity of the Sonne of God, is nothing elſe but the life, perfection, and immortality of the Sonne of Man: and no longer then the word of eternity (which admits of no intermiſſion of time) can bee held or ſwallowed up of death, *p*, no longer can the ſoule or nature of man, (which is nothing but momentany or brittleneſſe it ſelfe) lay aſide that ſpirit of life and immortality, whereby it liveth and endureth for ever, *q*, in and by that Word of God, *r*. For the ſonne of God hath no life as a Saviour, but only in, and through death; nor the ſonne of Man hath no death unto ſinne and ſorrow, as ſaved, but in and through that life of the ſonne of God, which is impoſſible to ceaſe for a moment; and ſo is that alſo, that once lives thereby, and enjoyes it. Therefore, to preach the ceſſation of the life of the ſoule, in laying aſide for a time the life of the body, is no leſſe then to preach the ceſſation of the life of the ſonne of GOD for a ſeaſon; that is, ſo long as the ſoule is deprived of life and immortality.

p *Act.* 2. 24. *Pſal.* 16. 10.
q *Gal.* 2. 20. *Rom.* 8. 9, 10, 11.
r *Col.* 3. 16.

But.

But these brutish, barbarous, and more then Acheisti-
call fabulous fantasies, we leave unto those; left and for-
1 Tim. 4. 1 saken spirits, who have seired themselves with a hot
2 Cor. 4. 3, 4 Iron, s, least the force and vertue of the Word of God,
Act. 28. 27, should take hold of them, and appeare upon them.

But least any should mistake our meaning in this point of the resurrection; as though we too much neglected, or slighted the resurrection of the body; in regard E we affirme that the death and resurrection are one act; so as the death is the resurrection it selfe (which the death and resurrection of the body cannot be.)

We are to understand therefore, that where ever the holy Scriptures speak, of the resurrection of the Saints; the thing principally, and chiefly intended, is the resurrection of our Lord Jesus, together with all his Saints in him; and therefore, they are said, *to be set down together with him in heavenly places*, t, and that resurrection in
t Ephes. 1. 3. the first place, the Scripture intends; namely, his rising
Ephes. 2. 6. from that eternall death, which by nature wee are all guilty of, and plunged into, which is that victory over
* Psalm. 16. sinne, death, hell, and the grave, which none but the Sonne
10, 11. of God could overcome, nor rescue from; for hee onely
u Heb. 7. 27 purchaseth that renowne and glory unto himselfe alone,
Heb. 9. 26. which otherwise had never appeared unto the Crea-
Heb. 10. 10. ture, which resurrection from death and hell, sinne, sor-
Psalm. 112. row, and the grave, or from *Sheoll*, * that corrupting pit
9. is in him most absolute and perfect; *yea, it is perfected at*
x Psalm. 110 *once for ever*, u, in one simple, eternall, and incompre-
3. hensible act, which comprehends all those various, and
Rom. 6. to 6. infinitely multiplyed perfections, wherewith his Church
16. is adorned, beautified, and lifted up for ever, x, insomuch
1 Pet. 4. 10. as the whole glory of the resurrection of the Saints, is
2 Pet. 1. 5, 6 seated in this resurrection of the Son of God out of *She-*
6, 8. *oll*, or *Hades*, that corrupting pit, wherein man is by na-
1 Cor. 12. 4, ture drowned and over-whelmed.
5, 6. So that the resurrection of the body out of the grave, at
Ephes. 4. 7, 8. the

the laſt day in the re-uniting of it with the ſpirit or ſoule, addes nothing at all unto this glorious reſurrection of the Son of God (which comprehends, and involves the reſurrection of all the Saints) no more then the ſeparation of ſoule and body, and the diſſolution of the body in the grave (for a ſeaſon) can adde any thing unto that death of the Son of God, which includes and comprehends the death of all the Saints, unto all ſinne and ſorrow, whatſoever by nature they were lyable unto, & to hold eyther the one, or the other, is nothing elſe, *but to ſet up fleſh to boaſt*, by arrogating unto our ſelves, the priviledges peculiar to the Son of God, *y*, in holding, that eyther in the riſing of our bodies, or the diſſolution of them, ſhould eyther adde or detract, to, or from that eternall weight of glory and vertue, that is in the life and death of the Son of God.

y Rom. 3. 23 *to* 28. 1 *Cor.* 1. 28, 29, 30, 31. *Col.* 3. 11.

And yet doth not this fulneſſe that is in the reſurrection of Chriſt Jeſus, hinder the riſing of the body in due time out of the grave; no more then that plenary deliverance and redemption that is in the death of Chriſt, hinders the body from death and diſſolution in the grave.

See *z* this more plainly in the matching of contraries as thus, the plenary and full curſe of God ſeized upon man in the very day, point of time, or act of eating that forbidden fruit: otherwiſe, the Word of God were not fulfilled, in that it ſaith, *in the day thou eates thereof, thou ſhalt ſurely dye*, *a*, (or as the word is) in dying, thou ſhalt dye; that is, in that one act of death, is comprized and comprehended all thoſe innumerable wayes of deſtruction and corruption that man naturally is ſubjected unto.

z Heb. 9. 27. *Act* 2. 29. *Pſal.* 86. 48.

a Gen. 2. 17.

So that under that one act of death, all acts of death are contained, otherwiſe the Curſe could not be full; and yet that fulneſſe of the Curſe hinders not, but rather is a way for the ſeparation of ſoule and body, and the diſſolution

lution of the body in the grave, in its time and season; but this dissolution and separation addes nothing unto the Curse; for then the Curse should not be perfect before: and in case the Curse were not perfect before the dissolution of the body, then man stood not in need of a perfect blessing in the Saviour, untill the time of the separation of his soul & body. And then it would follow, that perfection were not in that promise made of the Messia, *the seed of the woman shall crush the head of the Serpent*, b, because man had not a perfect curse or death upon him to be saved and delivered from which is most deragatory unto the nature of the Saviour, in that rich and bounteous grace of the Gospel *c*.

b *Gen.*3.15.

c *Rom.*5.15 20. *Rom.*15.13. 2 *Cor.* 8.7. 2 *Cir.*9.8. d *Ephes.*2.3. *Rom.* 3.10, 11,12. *Rom.*3.23. e *Heb.*11.5. *Gen.*5.24.

Nor could *Enoch* participate in a grace that saved him from a plenary curse, whereof all men are alike guilty by nature, *d*, if that the death of the body were any addition unto the Curse, or augmentation thereof, *for hee was translated, and never saw death*, *d* and then hee was never saved from a perfect Curse, if the death of the body were any part thereof; nor can we tell how to free any of the Saints, from remaining under the Curse, whilest they lye in the grave, if the separation of the soule & body were any part of it.

f *Gal.* 3.10. *Deut.*27.26. g *Iam.*2.10. h *Gal.* 3.10.

For, it is with the Curse, as it is with the breach of the Law; *for cursed is he that continueth not in all things written in the Booke of the Law to doe them, and he that is guilty of the breach of one, is guilty of all*, g. So he that is under any one part of the Curse, is under the whole Curse, *h*.

i *Deu.*27.26 *Gal.*3.13.

Therefore, the separation of soule and body, is no part of it: *for however, it is an accursed thing in the eyes of man to hang upon a materiall tree*, to the separation of soule and body, *i*. Yet it is a higher thing that makes accursed in the sight of God, separating the soule from God, *and so is he accursed that hangs on a tree*, or that dependeth or relyeth upon a tree, as the word signifies, as man did, when

when he laid his whole weight (as the word will beare;)
that is, *his life and his death, to be good or to be evill, by eating or not eating of that forbidden tree*, i, as all do unto this day, k that depend upon, and lay the weight of their salvation upon, doing, or not doing (in themselves) things that are pleasing or displeasing unto the Almighty; and in the meane time neglecting and vilifying that glorious work of God, *at once for ever perfected in Christ*. l. Even as man at the first neglected and vilified that glorious image of God, wherein he was created, *m*, depending and relying upon his eating of the tree, to attaine thereby to be like unto his *Maker*, * whereas he was already made in his likenesse, and image, and so *denyed that record that God had given unto him (concerning his Word and Worke) namely, that hee had made him in his own image*, * and thereby denyed the glory of that work of God; for as no man ever came unto God, but *by beleeving the record that God hath given of his Son*, n; namely, *that we have eternall life, and that this life is in his Son*, * *and he being the way, the truth and the life*, o: Never did, nor shall any come unto the Father, but only by him; in him therefore is, and ever was, mans approach and comming neere unto God; and without him, no unity nor peace with God: even so also, never did, nor shall any decline & fall from God but by denying that record & testimony that God hath given of his Son, denying our life to be in him, and seeking it in our selves, by our owne Workes; *for as it was in the beginning, even so it is now*, * both in point of faith, and of the fall, for to call in question that Work of God whereby *he hath created us in Christ Iesus unto good workes*, p, or, in a good Worke, as the word will beare, for it is a Work of God & not of Man, & therefore absolute & good. Now to call this in question, as though the Work were not yet perfect, adding our indeavours to accomplish and perfect the same: this proceeds from that ancient spirit, *that hath been a lyer from the beginning and abode, not in the truth*, q, *whose workes his children follow* r, for all the wayes of administrations practised, and with all

k *Gen.* 3. 3. 4. 5.
l *Heb.* 1. 3. *Heb.* 7. 27.
m *Gen.* 1. 27.
* 1 *Ioh.* 5. 10. 11.
Gen. 3. 1. *Gen.* 1, 27.
n *Ioh.* 1. 12. *Act.* 13. 39. *Heb.* 11. 6.
* 1 *Ioh.* 5. 10. 11.
o *Ioh.* 14. 16.
* *Gal.* 4. 29. *Heb.* 11. 4. *Gen.* 3. 9, 7, 8.
p *Ephes.* 2. 10.
q *Ioh.* 8. 44.
r *Ioh.* 8. 41, 42, 44.

cure, diligence, and frequencie observed by the Saints of God in the world, are not at all to perfect any thing, in that great work of God by Jesus Christ, but only to declare & make manifest the absolute fulnesse and perfection of it, *which whosoever setteth his seale unto, is, doth by the grace of God communicate therein unto life eternall.* ‡. We conclude, therefore, that the curse is full and absolute before the separation of soule and body which was in *Adam*, so many hundred yeares after the Curse was perfected, or fully upon our nature in him, * and therefore that the separation of soule and body cannot be any part of it: For the Curse is of a more higher and more spirituall nature, then is the separation of soule and body, being it is a separation of God, even from his own work, and an eternall emnity between the Creature and the Creator; and yet this Curse is a means and way of the separation of the soule and the body, & of the bodies lying down for a time in the dust: But the principall and main thing the Scripture intends, when it speaks of death, is that spirituall and eternall death, * yet not excluding the other (namely the separation of soule & body, unto which it alludes: So also is the resurrection that is by Christ of a more spirituall and heavenly nature, then the rising of the body out of the grave, or re-uniting of soule and body in one againe; for it is that wonderfull union and conjunction that is betweene God and Man in Christ, who are made one out of such an infinite distance, as Man by nature is removed, and made remote by sinne & corruption, from his Creator, in that his desertion from him at the first: therefore, where ever the resurrection is spoken of in the Scripture, it chiefly intends this spirituall resurrection that is by Jesus Christ, not excluding the Resurrection of the body unto which it alludeth, & elegantly pointeth at: nor do we deny that this spirituall resurrection from sinne, sorrow, and eternall death by Jesus Christ, is the way and meanes of the resurrection of the body out of the grave, and re-uniting of the soule unto it at the last day. But let us remember, that the work of our Salvation by Christ

‡ Ioh. 3. 33. Rom. 3. 4.
‡ Ioh. 6. 54. Ioh. 17. 3. Ioh. 10. 28. 1 Ioh. 5. 11.
* Gen. 2. 17. Gen. 5. 5.
* Gen. 2. 17. Rom. 8. 13. & 1 Cor. 15. 22

Christ is spiritual, And therefore take heed how we ascribe any thing of the glory of the resurrection, unto the rising again of our bodies out of the grave, or to detract, or take away from it, by the laying down of our bodies in the dust, knowing that all that the Lord Jesus hath in us, is nothing but death and deformity, *u*, and that all our life & conformity unto God our Father, is only in him *x*. So that those that ascribe unto the Saints infirmity and weaknesse, because of the laying aside these naturall and corruptible bodies for a season, or conclude them then, to bee more noble and powerfull when the body is raised, then before they were in the time of its being in the grave: This is but a meere device, and subtil invention, to magnifie the flesh, by ascribing somewhat unto it hereafter, which for the present, they dare not doe, whereby they judge of our Salvation according to the judgment and things of men, and not according to the judgment and things of God, *y*, and in this point our Interpreters contradict themselves, who affirme, that our Sanctification is perfected only at the time of the death of this naturall and corporeall body, and that the perfection of Sanctification, is Glorification; and yet notwithstanding hold that our glorification is not perfect and full, till our bodies arise out of the grave: this is thorow that great mistake of confounding that naturall death, and that spirituall death together, not giving to each its proper right and due, and so ascribe more unto the resurrection of the body, then God hath put upon it; for Christ hath nothing in, and by us, but meerly infirmity and weaknesse; and therefore, whatsoever is properly ours, or of our selves, can adde nothing unto our glory: for all that wee have of our selves as creatures, amounteth to no more, but the compleat crosse of the Son of God: So that all our glory is in him, *who never saw corruption*, *z*, which great mistake, the Lord may seem to correct, knowing the operation of mans heart in this point, in that we read not in the Scriptures, of such whose bodies were raised out of the grave, of any wonderful work which afterwards they did, or more

u Isa 52.14.
Isa. 53. 6.7. 8.
x Col. 3. 3.4.
2 Cor. 3.18.
Rom. 8. 29.
Phil 3.10.
y Rom. 2. 2.
Ioh. 7. 24.
Psalm. 72. 2.
Ioh. 8. 15, 16
Ioh. 5. 30.
z Psalm. 16. 10.

heavenly word that at any time they spake more then formerly they had done; nay, our Lord himself appeared alike,
unto his Disciples after his resurrection as he had done be-
a *Luke* 24. fore, *a* nay to beate down that naturall, carnall, & fond o-
13. *to* 32. pinion of putting off the day of the Lord, *b*, and the good
Joh. 20. 19. things of his Kingdome till hereafter: he denyed to expresse
20, 26, 27, in his humane body after his resurrection that glory which
28. he had manifested unto them, in his transfiguration before
b *Hag.* 1. 2. his death, *c*; yea further, wee are carefully & prudently to
to 9. consider *of this oath of interposition or installment, and confir-*
Joh. 4. 25. *mation of this, our high Priest*, that the Word of God in all
c *Mat.* 17. points & parts of the holy Scripture, is to be looked upon,
1, 2. held, professed & maintained to be as absolute in the unity thereof, as it is in its multiplication: for as it doubleth, & redoubleth it self in way of multiplication of words, action, ordinances, relations & things: So also, all these words, actions ordinances, relations, & things are ebreviated into one: so that there is but one expression of the mind of the Father only in him, *who is called the Word of God*, *d*, there is but one act or operation, *the incarnation of the Son*
d *Rev.* 19. 13. *of God at once for ever*; but one ordinance or distribution,
* *Mat.* 7. 11 the giving or dispensation *of that one good thing, the Spirit*
compared *of God*, * but one relation, which is *that bond of faith be-*
with Luk. 11 *tween God and Man in Christ, comprehending that common*
13. *salvation, & was at once given unto the Saints*, *e* But one thing
e *Jude* 3. *v.* which is, *that glorious composition of heaven & earth in Jesus*
f *Joh.* 1. 14. *Christ*, *f*. So that the multiplication, vicissitude, & changes
g *Cor.* 15. of things, is but as the circumference, & spations act of all
44, *to* 49. the workmanship, & glorious fabrick, of that wonderfull devise of God, in our salvation by Christ & that ebreviary or abridgment of all into one, is as that center or nicke in the middle, in which all the lines, from all parts of the circumference meet together in one, for our support, sustentation, edification & comfort: Therefore our Apostle saith, which he takes from the Psalm, *that one day with the Lord*
g 2 *Pet.* 3. 8. *is as a thousand years, and a thousand years are as one day*, *g*,
Psal. 90. 4 that is, one word, action or ordinance of God is multiply-

ed into thousands & ten thousands; yea *ad infinitum* looking unto time past, present; & to come, & that infinite and spatious multiplication: likewise, of his words, workes, and grace by Christ, is united & contracted into one, *h*.

Thus it is with our Lord, as our Apostle there speaks, who is, that prick, or point of eternity, *in whom all things consist*, *are reconciled, and made one*, *i*, who is at an equal distance, to all times, places or persons, & things in Christ; with whom if we be made one by faith, *k*, then doe all things in him meet together, and present themselves for our use, benefit, fruit, and profit, all having received comission, to be wayes, meanes, and instruments, *l*, of the conveyance of the consolations of God unto us, *m*: yea into every unite, that is a *Saint by calling n of the most high*, and also makes & inables every such a one, to be an instrument recipprocally to declare, set forth, and divulge the high praises of God in all points and parts of the Circumference, in things that have been, are, or ever shall. *For if we dwell in Christ, and he in us by faith*, * then of neaessity (as all grace meetes and centers in us through him) so also, must all vertue & praise by him proceed and break forth from us, *o*. For as in case of an oath amongst men, the witnesse brings that to be present, (he being an eye, or ear-witnesse of it) that was done long since, in regard of time; and far remote, in regard of place; yet is it so made present, as the Judge scruples not to give sentence accordingly: even so it is & much more true and certain, in this oath, concerning our Priesthood and Kingdome in Christ, that the witnesse and testimony of the spirit (if we see with the eye and heare with the eare of the revelation thereof) that it brings things (that by nature are as far remote & distant, as heaven & earth) to be present; in such sort, as we are not afraid to conclude, and give sentence accordingly, whether it concern the power & all-sufficiency of God, or our own weaknesse & deficiency & without both the one & the other of these twaine, the spirit of GOD never witnesseth unto the soule and conscience of any

h *Joh.* 17. 21 22, 23.
i *Rom.* 13. 8, 9, 10.
i *Col.* 1. 17, 18, 19, 20
k *Ephes.* 4. 13.
l *Ephes.* 4. 3.
m *Psal.* 133. 1.
n *Psal.* 119. 89, 90 91
Psal. 87. 6, 7
Eccles. 3. 11.
m *Isa.* 12. 2 3.
Isa. 66. 11.
Joh. 15. 11.
n *Rom.* 1. 7.
1 *Cor.* 1. 2.
Col. 2. 2.
Ephes. 3. 17
2 *Cor.* 6. 16,
Rom. 8. 9, 11
Col. 3. 16.
o *Act.* 13. 31, 32.
Act. 17. 23.
Act. 20. 27.
1 *Cor.* 15. 11
1 *Pet.* 2. 9.

For

For there is no use of witnesse, where distance of actions and operations are not. Therefore the spirit ever testifies, an infinite distance betwixt our operations by nature, and the operations of the Son of God; & sentence being given accordingly to condemn and silence the guilty, and cleere and open the mouth of that innocent one: sinne is taken away from our gate, it is our salvation, that this distance is made one in Christ, *p*, in whom we rejoyce, *with joy unspeakable, and full of glory*, q, *and have no confidence in the flesh*, r. But in this point, let us not forget, that large & spatious Commentary; & also that short abreviary of things contained in that holy Word of God, and that in all points particularly and distinctly, that governes our salvation.

p *Ephes.* 1. 2 13, 14
q 1 *Pet.* 1. 8.
r *Phil.* 3. 3.

When the Scripture speakes of death, it makes a large Comment thereof, in such a multitude of persons, wayes, degrees, and severall kinds of death, all setting forth those particular crosses or deaths, that man by nature is subjected unto; all which it is impossible to find upon any one particular person or subsistence, that is made meerly & simply a mortall and momentary Creature. Now if God enlighten our minds, & extend them unto that large Comment and Volume of the Crosse, or of death, according to that spatious continent expressed in his Word. Then doth he equally instruct us, how to abreviate & bring them all into one, and to know how one crosse, or one act of death comprehends & compriseth them all. And so it can be found upon none, but only upon him *that is the Son of God*, *s*, that one crosse, or one act of death should contain all crosses & kinds of the terrors of death, *t*, that are expressed in the Scriptures; & that the sons of men by nature are lyable & subject unto, and if death be so contracted, that it can be found upon none, but only upon him that is the Son of God (for he only can comprehend, comprize, and beare away all the terrors thereof) then are the sons of men freed & delivered from death in all the terrors of it, onely in the way of faith, whereby we are made one with him, & so communicate in that one, & alone death of his, without the communication

s *Act.* 20. 28.
Joh. 3. 16.
Rom. 8. 33, 34.
Rev. 13. 8.
1 *Pet.* 1. 18, 19, 20
t *Psal.* 49. 12
Psalm. 69. 4
Psalm. 38. 4
Psalm. 42. 7
Isa 53. 6.
Amos 2. 13.

and

and participation whereof, there never was, is, nor shall be salvation, *u*, for his death is our life, his weakness is our strength, & his crosse is our only crown; hence it is, *that we rejoyce in nothing but in our infirmities, for when we are weak then are we strong*, & can freely deprecate, or earnestly wish it, to be far from us, *to rejoyce in any thing but in the crosse of our Lord Iesus Christ, whereby the world is crucified*, or is as a dead carrion unto us, *and we also unto the world*, *x*. So that every one *that will be a follower of Christ, must take up his Crosse*, * that is, must elevate and lift up that particular weakness, whereunto he sees himself naturally inclined or danger he is, or may be lyable unto, & set it in that height & dignity that the Son of God hath brought it unto, *a*, who hath taken our weakness, onely that hee may become our strength, * he hath taken our foolishness, that he may bee made our wisdome; and our sorrow, that he may become our joy for ever, *b*, and in that very way of our own emptinesse, we are replenished with his fulnesse, who *filleth all in all, &c. For he endured the crosse, and despised the shame*; that is, he sustained or nourished the crosse, § as the word signifies, he nourisheth a death unto the flesh, in his Saints for ever, *and despiseth the shame*; that is, contemned, rejected, or cast it off for ever, in that the life of the spirit takes place through the death of the flesh, *d*, the power of the Creatour in the weakness of the Creature, and that sits *at the right hand of* God, in such sort, as the Father will do nothing without him, *e*, no more then a man will shew him *his art, power, and skill, but with his right hand*, * So that they that teach the Crosse of Christ, to be a terrible, dreadfull, sorrowful, uncomfortable, & an afflicted state & condition, they utterly mistake the crosse of Christ, for it is the peace, joy, crown, diadem, & glory of the Saints for ever, in that, that through their infirmities, the power of God exerciseth it self, appears, & is made manifest in them, & they that hold the crosse of Christ otherwise, as to consist in such things as are common to all men; yea, some of them unto the very bruit creatures themselves: these offer great indignity to that great grace of the Gospel, as when they state it in

wars,

u *Rev.* 13. 8. *Heb.* 9. 27. 1 *Ioh.* 1. 7. x *Gal.* 6. 14. y *Heb.* 12. 5, 6, 7. *Iob.* 31. 35, 36. 2 *Cor.* 12. 10 15. 2 *Cor.* 12. 9. *Rom.* 8. 35, 36, 37. z *Gal.* 6. 14. a *Mat.* 16. 24. *Mark* 17. 21 a *Heb.* 2. 6, 7 8, 9, 10. * 1 *Cor.* 1. 25 b *Isa* 53. 4. *Psal.* 16. 11. *Psalm.* 43. 4. c *Ioh.* 1. 16. *Eph.* 1. 23. *Col.* 1. 19. *Col.* 3. 11. d *Rom.* 8. 10 11, 12, 13 1 *Pet.* 3. 18. e *Mat.* 26. 64 *Mat.* 28. 18. *Ioh.* 17. 2. *Heb.* 1. 2. *Ps.* 118. 15, 16. *Psalm.* 17. 7. *Psal.* 80. 17.

wars, robberies, banishments, imprisonments, poverty, sicknesse, aches, weaknesse of body, & pains which are innumerable, all these things considered, as troubles & vexations of the creature, they are no cros of *Christ*, but only such things as the natural minds of men lead thē to inflict one upon another, & the bodies of all men one as wel as another are insident unto, *f*, yet do the Saints of God alone passe through such like wayes of infirmity in this world, wherein they communicate in the crosse, or in the death of their Lord; God exercising them under, or leading them through such wayes, to this very end & purpose, that therin he may make himself more apparently known, *g*, either that in themselves they may see more cleerly & visibly *him that is invisible*, *h*, when he makes his power apparent in them, *i*, by supporting, sustaining, & delivering of them, *k*, or else to make it appear to others, that God was in them that so suffer, *though they were not aware of it*, *l*, & in the one & the other, the consolations of God abound *m*, which is the proper crosse of Christ, that great grace of the Gospel; for without the crown & dignity of the creature, the crosse and indignity of the Son of God is never made known; so that the natural infirmities & distempratures of the Creature are no crosse of Christ, further then the power & authority of God, in that blessed & heavenly temprature of his own son appears in them, *n*: there is a further mistake in the crosse of Christ, that goes beyond these heathenish & bruitish infirmities (that men are so apt by nature to centere it in) when it is held to consist in troubles of mind, terrors of conscience, fears & tremblings of heart, anxiaty & bitternesse of spirit, doubts, scruples, sorrowes, reasonings, questionings, and jealousies, concerning Gods approbation of us, presence with us, suretiship to carry us through all; covenant & oath to make all things good unto us, what ever he hath said of his son his disposition & compassions not to be infinitly more to us then of any earthly father to his onely begotten one, in a word, to centere the crosse of Christ, in any thought or feare of contradiction, or distance between God & Man, is to centre it. In the terrors, tremblings, jealousies

f 1 *cor*. 10. 13
Eccles. 9. 1, 2, 3
g *Psal*. 9. 16
Psalm. 79. 1 2, 3, 4, 5
Rom. 9. 17.
Exod. 9. 15, 16, 17.
h *Heb*. 11. 24, 25, 26, 27.
i *Rom*. 6. 17.
k *Rom*. 4. 15 16.
Exod. 14, 30 31.
Exod. 15. 1
l *Psal*. 50. 2.
Psal. 80. 1, 2
1 *cor*. 14 24, 25.
Gen. 28, 16, 17.
m 2 *cor*. 1. 5.
Psal. 94. 17 18, 19.
Rom. 5. 20.
n 2 *cor*. 7. 8. 9, 10, 11.
2 *cor*. 12. 8, 9 10, 11
2 *cor*. 6. 3 to 10.

lousies, and suspitions of Sathan * himself, and not in that death and humiliation of Jesus Christ; for it was never the worke, power, nor spirit of God to breed a difference and distance betweene God & Man, but the only & proper work *of that Serpent, to beget jealousies and suspitions hereof, from the beginning even until now.* o, in the hearts of earthly minded men: for the son of God was as truly made earthly, as hee was heavenly at the first, *and yet without sinne,* p, or any fault or blemish at all, to be imputed unto him; even as the sonne of Man was made upright & heavenly at the first, & yet can by nature hold no plea for himself before the judgment seate of God, of any righteousnesse or holinesse at all, that he can any wayes bring before God, to answer unto him, for the obtaining of the least part of payment or acquittance, but is every way a transgressor, even from the wombe of that early morning, of an eternall, and infinite account q, for the wombe, of that bottomlesse pit, or the Curse, r, is of no lesse extent, then is the wombe of that blessed promise that God gave before the foundations of the world were laid, s, and made it manifest in due time through preaching: the Crosse therefore is to be extended unto all severall and particular misaries; and also contracted & shut up in one; out of which all glory, excellency, comfort, and peace ariseth, t, or else we know it not, nor can we partake of the fruit & benefit of it, no more then the body can partake of the excellencies of the soul, whilst it hath not unity or openesse with it: the like may be said of all the ordinancies, excellencies, and wayes of dispensation of the Son of God, they are to be extended to the utmost distance, & contracted in the neatest unity that possibly can be, other wise they carry not in them the substance, strength, and vertue of our salvation by Christ, take any instance breefely in three things.

o *Gen.* 3. 1, 2, 3, 4, 5.
p *Gen.* 1. 27. *compared with Gen.* 2. 7.
1 *Cor.* 15. 49.
Luke 3. 38.
q *Psal.* 58. 3
r *Revel.* 2. 1. 2.
s *Titus* 1. 1. 2.
2 *Tim.* 1. 9. 10.
1 *Cor.* 2. 7.
t *Gal.* 6. 14. *Ephes.* 2. 13. *to* 18.
James 1, 2, 3, 4.
Rom. 5. 3, 4, 5.

Viz. 1. In Elders ordained in the Church.

2. Sacrifices offered for the Church.

3. Baptismes and washings of the Church; For Elders ordained in the Church, eldership is to be extended, according to the various dispensation revealed, and exercised by the Sonne of God, in holy Scripture, that is.

1. To such as are Elders, *by the priviledge and right of the*

first borne, in the Families, as in the dayes of the Fathers u.

2. To such as was a Priest according to the time of Melchizedeck in the dayes of Abraham w.

3. To such as are chosen and called by God himselfe as was Aaron x.

4. To such as are chosen by Moses, upon whom the Spirit of God came as in those seventy of the seuedrian y.

5. To such as served by course, in their order in the house of God in the dayes of David, and Solomon z.

6. To such as the Prophets annointed to be such, as in the dayes of Eliah a.

7. To such as Christ breathes upon, and bids them receive the Holy-Ghost, in the dayes of Jesus our Saviour b.

8. To such as Christ healed of that uncleane, sollitary, mercilesse, and multiplyed spirit, in the Countrey of the Gaderens whom he sent to preach to Decapolis, or unto ten Cities as the word signifies c.

9. Yea to such as upon whom, one Apostle layes his handes as in the dayes of Paul d.

10. Also to such as the whole Presbytery or Eldership lay their handes on e.

11. Yea unto such as are Elders, by their placing about the Throne of God f, and many the like, all these are written for our understanding and instruction (in this one point or ordinance of Eldership in the Church) upon whom the ends of the world are come g, that is all worldly and carnall spirits, are shut up from any sight or ability to frame unto themselves a way of imitation, of such an Eldership acceptibly to practice, or exercise themselves in any one of them, so that they are as truly all ended as any one of them is ended, unto the abilities and practice of all the men of the world, and yet do they all as truly live, and abide in the house of God, as any one of them, in that way of the ministry of the Spirit, and power of God h, and are frequently to be maintained and practised in the house and Kingdome of God; therefore hath our Lord ever reached all natural spirits, and immitaters in the sight of all men, in that booke of the Revelation, in making Angels Ministers, to sound the Trumpets, powre out

u Gen. 48. 18.
w Gen. 49. 3.
x Gen. 14. 18, 19, 20.
y Heb. 5. 4.
z Numb. 11. 24. 25.
a 2 Chron. 5. 11.
b 1 Chron. 16. 7. Esa. 3. 11. Luke 1. 5.
c 1 Kiag. 19. 16.
d Iohn 20. 21. 22.
e Acts 19. 6.
f 1 Tim. 4. 14.
g Revel. 4. 4.
h 1 Cor. 10. 11.
i 2 Cor. 3. 6.

the

the midst to fly through the midst of heaven, preaching an everlasting Gospel k; yea he that is both a Lamb, and a Lyon to open the seaven seal'd book l, and foure beasts to minister before the Throne *which are both in the midst of the Throne, and round about the Throne* m; and many the like, which passeth mans skill to invent, and devise a worship that may present it selfe to the eyes of carnall minded, as a like figure thereunto, and as truly as God goeth beyond all the device of man, in any one way of administration in his house, so doth he also in all the wayes of administration, wherein he hath at any time, appeared in it, to his Saints; for as we are to extend the Eldership or ministration of the Gospel, to all the wayes wherein the Lord hath shewed, and set forth himselfe, or elle we denye to give unto it that latitude that God hath given in his word, so also we are to contract, and involve them all in one, and center them in one person, or individuall subsistance, and so the ministration and Eldership of the Gospel can be found in none that is a meere Creature, in heaven or in earth, but is onely proper unto, and found in the Sonne of God, *the is that High Priest of our Profession* n, *whose lips alone preserve knowledge*, *and at whose mouth the Saints have sought the Law in all ages* o, and therefore he is said *to be Jesus Christ yesterday, and to day, and the same for ever* p, for he borrowed not of these times to make himselfe perfect, *in the beginning* for then he had not been *Lamb slain from the beginning* q, nor doth he borrow of the last times to make himselfe perfect in the midst or fulnesse of time, for then his death had not been compleate *in the fulnesse of time* r, when it is also said he dyed for us, because that one act of his death comprehends all times, nor doth he borrow of the first, or of the fulnesse of time, to make himselfe perfect in the last dayes, for then, could he not be said *to suffer in the end of the world* s, *for he is made perfect, onely through sufferings* t, so that he abides a Priest, or Elder in the Church, *to the same for ever, after the order of Melchizedeck* u, and that Eldership, or ministry onely that is extended, and multiplyed, as also, so united and contracted, that carries the power of God along in it, and none else, and it may be said of the faithfull, and holy ones of God in their imbracing the Priesthood, or ministry w, as it is said of the

k *Revel.* 14. 6.
l *Revel.* 5. 5. *compared with Revel.* 6. 1.
m *Revel.* 4. 6.
n *Heb.* 3. 1.
o *Mal.* 2. 7.
p *Heb.* 13. 8.
q *Revel.* 13. 8.
r *Gal.* 4. 4.
s *Heb.* 9. 26.
t *Heb.* 2. 10.
u *Heb.* 7. 21. 22. 23. 24.
w *Acts* 1. 20. *Psal.* 109. 8.

Fathers, in their imbracing of the promises, viz. *all these dyed in Faith and received not the promises, but saw them farre off, or re-*
x Heb. 11. *ceived x, and received them thankefully*, which is a contradiction
13. in the things of men, but made good, and a holy order in the things of God, according to the Ministery and order of the Gospel; so it may be said of the Saints, in their imbracing of this Eldership and Ministry; for all the wayes of it are dead unto them through Faith, as well as any one way, wherein it hath been revealed and made knowne, and they themselves also are dead by Faith unto them all, that is, they are dead one unto the other, and removed a farr off, one from another, in regard of the letter of them in all the wayes of administration, and ordination, and that outward and perfunctory Immission which the world takes up to deceive it selfe, which is nothing else but *the mistery of the letter that kills*, and puts the spirit to death, wherever it comes, for this we are ever to observe, *that these that cast godlinesse into a forme, they ever denye the power of*
y 2 Tim. 3. *it, from which the Saints and true Ministers of the Gospel, ever*
5. *turne away y*; for they professe themselves by their workes, that
z Rom. 8. 1. they are leaders of the spirit of God, *and not the spirit of them z*,
Rom. 8. 14. (as it ought to be) whilst they appoint him his times, and seasons,
Gal 5. 18. persons, actions, and instruments, when and by whom, as also in what way and manner, he shall worke, operate, and appeare amongst them, unto such things are the Saints dead, and by faith, keep from the imbraceing of them; but they receive and imbrace
a 2 Cor. 3. 6. most thankfully, through faith all these wayes of ordination, and
b 1 Cor. 14. administration according to *the Ministery of the spirit a*, which
29. 30. 31. gives life unto them all amongst the Saints, who are through the
1 Pet. 4. 11. same spirit and power of faith, exercised, in and about them all,
c 1 Pet. 4. in the house of God, being well content, that he shall appoint
10. the time and place, make choyce of the instruments, meanes, and
Rom. 12. 6. 7. manner, how, where, when, and by whom he shall please to make
8. himselfe manifest amongst them *b*; according to the diverse
d Psal. 65. 1. wayes, and infinit variety of the dispensation of his grace by Je-
e Psal. 33. 1. sus Christ *c*; for the publike and solemn solemnization whereof, *praise silently, Wayteth for God continually in Sion d, and in*
Mic. 7. 7. 19. *him is the vow or Covenant, is this ministration performed*, according
20. to that bond, or obligation, or various relations wherein soever he pleaseth to exercise them, or leade them forth *e*; *if as a Lambe*

before

before the shearer, they are dumb, and open not their mouth f; *if as a Lyon of the Tribe of Judah, they roare in Sion, to the astonishment of the Nations* g; *if as a Shepherd, they leade forth to greene pastures, to make fat and flourishing in the house of God, and cause to returne by the waters of quietnesse* h; where those waves and surges of a troubled conscience, *are alayd and abated* i, yea they are more ready to lay downe their lives, to feede and confirme the flock of God, then to ingage them to part with any of their fleece, to obtaine their residence, and aboade amongst them k; *for as freely as they have received, so freely they give* l, even as those that preach for hire, unto a people, expecting somwhat for their paines, they ever bring somwhat in their hand, in their performances, to give unto God, in exchange for their abilities, as some fastings, prayers, readings, learning, observations, studies, and the like m, whereby they thinke they ingage God, even as they do the people, to be benificiall unto them, not knowing the meaning of that speech; *freely have you received, freely do you give* n, if he leade them forth *as Fathers* o, *they have in store layd up for their Children* p, and with the care, compassion, diligence, tendernesse, and love of a Father, minister unto them cheerefully, not looking for ought againe q; more then the prosperity, successe, and thriving condition of the Children, if God leade them out as husbands, they have words therewith *to edifie and comfort the Spouse* r, and are enabled, *to walke before her as men of knowledge* s, that is, as men composed of knowledge, never to be exhausted or drawne drye, in the things of God by Christ; for they are become *the wells of the Saviour*, as *Esay* calles them t, for so the word ought to be translated, if he leade them forth as a bride, they know how with all comlinesse, *in that honourable ornament of modesty to submit unto their Lord* u, in all the wayes of his administrations, and expressing of himselfe unto them by eithers, without other wantonnesse, or gainsaying at all w; but we may not go into particulars in these things, in a word, it is so with the Saints, in all those relations, wherein God hath set them to himselfe, and one towards another, by faith in Christ which are infinitly expressed, and made manifest in the word of God, and for all those thred bare compositions, institutions, and overworne tracts of men following one another

f *Esa.* 53. 7.
g *Psal.* 24. 11. 23.
Rom. 8. 36.
h *Gen.* 49. 9.
Ioel. 3. 16.
i *Psal.* 23. 1. 2
Psal. 92. 12. 13.
k *Psal.* 23.
l *Psal.* 42. 7.
Gen. 8. 3. 8. 11
m 1 *Iohn* 3 16
2 *Cor.* 12. 14. 15.
n *Mat.* 10. 8
o *Rom.* 11. 39
Esa. 13. 10
p *Mat.* 10.
q 1 *Cor.* 4. 15
r 2 *Cor.* 1 1
s *Luk.* 6. 3. 3
t 2 *Cor.* 2.
Esa. 40. 1.
u 1 *Pet.* 3.
w *Esa.*
Iohn 3. 29.
Revel. 21.
1 *Pet.* 3. 1.

 by 5. 1 *Pet.* 3.

by tradition, like the horse in a mill, faith cannot but contemne, and reject them all, for *the Commandement given by our Lord is* x *ever new* x; so that we must either extend the ministry of the Gospel, the Priestly Office of Jesus Christ, unto all those unto whom God vouchsafeth, the spirit of Faith, or else we diminish, and vilifie that great and wonderfull grace, for as it was in dayes of old, with our spirituall *David*, taught in his figure, *he beleeved, and therefore he spake* y, that is, he subsisted in the bosome of the Father, and therefore could not but divulge, and declare the minde of his Father, unto his Brethren, to will it be in the present time, *if we also believe, we cannot but also speake* * that is, if we have our subsistance and being in Christ, we cannot but declare, and set forth the minde of Christ; * and we know *that except we abide in Christ, and he in us, we have no life in us* z, *and if any have not the spirit of Christ, the same is none of his* a, therefore the Priesthood of Christ must be extended, and multiplyed, according to the true latitude of it, else we derogate, and detract from it, pulling downe it, and setting up men, *having mens persons in admiration* b, and may as well denye any of the faithfull, any other grace that comes by Jesus Christ, as to denye them, the grace of Eldership, prophesie, or administration in the house of God, yea the peace of conscience, remission of their sins, as well as this grace of Priesthood or Eldership in the Church, we must also abreviate, and bring it all into one, that the whole administration, and every part or particular thereof, dependeth solely upon the Sonne of God, or else we give unto men that glory, that God never gave unto them, (but hath made it the peculiar honour of his Sonne) and so set up Idolls unto our selves, in the house of God; instead of that pure and undefiled worship of God, yea, that man Idolizeth himselfe, that attributes unto himselfe a greater necessity to teach, then to learne from others, in the house and wayes of the worship of God, whatever he may thinke of himselfe, in that point, for *he limits the holy one of Israel* c, tying him to speake by him, and not leaving it to his own grace and wisdome, who is free, and ever hath been, either to speake or heare by whom he pleaseth, for *the hearing eare, and the seeing eye, are both alike of the Lord.* d.

But concerning the second thing propounded, that is the Sacrifices offered for the Church, let us instance in one for all, namely

x *Iob* 2. 8.
y *Psal.* 116. 10.
* 2 *Cor.* 4. 13.
* 1 *Cor.* 2. 16.
z *Iohn* 15. 4.
a *Rom.* 8. 9.
b *Iude* 16.
Iames 1. 6. 27.
Tim. 3. 9.
Psal. 19. 9. 44.
Psal. 78. 41.
Co. 12. 26. 6. 31.
Prov. 20. 12.

In the offering of the Lambe, which if we seriously and duly consider, was never offered up, twice in the same forme, but it is differed either in respect of time, place, or in the subject offered, in the ordering of it, or in the object to whom it was offered, in respect of his action, and demeanure in the application of it, or else in regard of some other act, or adjunct, in or about the offering of it; now if we will know what the offering of a Lambe is, we must consider it in all the circumstances that concernes it in the variety, and severall multiplications thereof, *as being a Lambe slaine from the begining f, a Lambe slaine in Egipt g, a Lambe slaine in Israel h*, with many other circumstances, adjuncts, and exercises in and about the offering thereof, but in all, not twice in the same manner, in all and every respect, all which we must bring into the sacrificing of one Lambe, which can never be found in any, *but onely in that Lambe of God which taketh away the sinnes of the world i*; so that he that was about to sacrifice a Lambe, in any one particular way mencioned, in the Law of the sacrificing thereof, he disanulles the Law, and makes it voide and of none effect to himselfe, if it do not comprehend all the wayes, of offering the Lambe, and he that goeth about to sacrifice, in all the wayes of offering the Lambe, he disanulles the Law also unto himselfe, unlesse he can bring them all into one intire act of offering up of one Lambe, that comprehends all the rest of the Sacrifices, and Lambes offered, and of such unity and multiplication are all other Sacrifices, Offerings, and Oblations, in that Leviticall, and mosaicall Law, otherwise Jesus Christ is not taught in them, but they are made meerly historicall, and traditionall; and of none effect to those that are trained up and taught in such points of doctrine, as multiplies not one into many and comprehends many in one, for it is the voice of the spouse, with respect to her unity, with her Lord to say, *(draw me) in the singular number*, and with respect to the multiplication of her seede, *we will run after thee in the plurall k*, So saith the Prophet Esay of Christ, *he shall see his seede, and they shall prolong his dayes l*, his life and dayes are multiplyed in them, and their life and dayes are made one in him, and so doth *the pleasure or good will of the Lord prosper, take effect, or is successfull in his hand*, that is, in his ministry *m*; for *the grace of God is a bundle of life, in our Lord Jesus*, so that he that hath right and interest in one, hath right and interest in all, & whatever the Saints have right unto, & interest in, from the

e Gen. 22.7 8
Exod. 12.3, 4.5.
Levit. 3.7.
f Levit. 4.32.
Exod. 12.13
Exod. 29.39
Dan. 9.3.
Levit. 14.10. 12.13.
f Revel. 13. 8.
g Exod. 12. 3.
h 1 Sam. 7. 9.10.
i John 1.29.
1 Pet. 1.19.
1 Cor. 5.7.
k Cant. 1.4
l Isa. 53.10.
m Psal. 77.

n *Mat.* 25.27. the Lord, they make use of; *putting it to the Exchangers* n, and so may not be debarred from any way of administration in the house of God, they have right, but unto one grace, that one salvation by Christ, and so *he is our strength and* o *Psal.* 18 32. 39. *Salvation* o they have right also, to a multitude of Salvations, even as many as there are severall wayes of distruction, and so *he is called the God of Salvations*, *Psal.* 27. 1. for the word is plurall, in that place of the Psalme g even so it is with our *sines* that the Lambe of God taketh away *b*; there is but one sin, because there is but one infinit, eternall, and divine act, and being, against which and against *Ps* 84.5. whom, sin is committed, yet this one sin is multiplyed, *ad infinitum*; because that p *Psal.* 140.7. one sin opposeth; & contradicteth all those infinite perfections that are in that one divine act, and being; therefore it is, that we cannot acknowledge any sin to q *Psal.* 68.20. be veniall, because it becomes not the strength of the Sonne of God, to stoope under a small burden, nor the vertue *of that blood of sprinkling to utter it selfe* *Iohn* 1. *to any little or small effect* r, nor can any sin as it is a sin against God, possibly be without an infinit and an eternall gi t in it, crossing and standing at enmity, r *Heb.* 29 12.24. and indirect opposition against the minde and will of an infinit God, which cannot admit of any graduall distinctions; therefore the Apostle saith, *that sin is* s *Iob* 3.4. *the transgression of the Laws*, or as the Greek word there sounds, *the without nesse* t *Heb.* 2.2 *of a rule*, so that every sin is the withoutne of a rule, that is, it hath not one jot or tittle of the Law, mind, rule, or of the true reason of the Almighty in it; for sometimes the phrase used for word or Law, signifies reason *s*, so that according to u *Esa.* 53.9. Gods wisdom, in the orderly course of things, in the production of them, it hath 1 *Pet.* 1. 19. not one anything at all thereof in it, but as the Law or wisdom of God is not ing else but instructive, so is sin, or the wisdom of the Serpent, nothing else but destructive; w *Ro.* 8.7 for as the wisdom of God in all the productions of it selfe in Christ, expungeth all sin & corruption out of our nature, so *that never guile was found in his mouth*, x *Ro.* 8.2 *but as I am spotle & undefiled* t, in so much that however it be but a Creature *Ecl.* 7.29 that is properly saved, yet this work of Salvation, state & condition, which the Cre- *Gen.* 7.5 ature is set in; doth infinitely surmount & transcend the condition of a Creature; y *Mat.* 12 43.5. for as the wisdom and the worke is properly of God, so is the state & condition godly, and holy, and so of an infinite, and an eternall value, even so it is with z *Lu.* 11. 24. the wisdome of the flesh, *that is not subject to this will and law of God, neither* *Iude* 23. *indeed can be* u, or that wisdome of the Serpent, in all its operations, and productions of it selfe, expungeth all holinesse and righteousnesse, yea that compleate law of the Spirit and life that is in Christ Iesus w, in every tittle of it, *Heb.* 4 15 out of it selfe, *leaving it selfe an uncleane spirit, having a garment in every one* *Iob.* 14. 30. *part of it, spotted with the flesh* x, and is become altogether ungodly and defiled, so that as *Christ was tempted in all things like unto us, yet without sin*; so is Antichrist by his creation, as also in that redemption of mankinde, in all things a *Gen.* 3. 27. made like unto the Sonne of God, and yet without righteousnesse, yea so free, as the sonne of God is from sin y, though tempted, so free is the Sonne of per- *Gen.* 5.1. dition from righteousnesse, though furnished at the first with it, *being made in* *Gen.* 2.7. *it* z, so that however it is proper to a finite Creature, to decline, and fall a- *Ecl.* 7.29 way from God, yet that worke of darknes, state, & condition, into which it brings *Iob.* 38.6 the Creature, is of an infinite nature, & extent, because it is an annihilation, and *Psal.* 118. 22. destruction of that whole worke and fabrick, of which the Sonne of God him- *Esa.* 28. 16. selfe, *is the onely and chiefe Cornerstone in the building* a, or in expunging, and blotting out of that law, of the Spirit, which holds correspondency with the son of God, in all points, every breach of which infinite law, must needes be, of an infinite and eternall gi t, and in our pretended opening of the Scripture, to fall short of this latitude, and extent, in any particuler sin, is the proper prevarication of the law of God, and they that neglect this point in handling the

law

Law, or play the part of a false Lawyer at the Bar, as the word signifies, that in pleading his Clients cause, neglects the chiefe point in the Law that should principally be brought in, and puts it into his Adversaries hand secretly, to cast the cause against his Client, of such use are they to the soules of their hearers, that neglect, or fall short of this principall point of the Law, in the infinite extent of mans sin; for finite and infinite being made one, the proper act of sin is the dis-junction and separation of them, which is the proper worke of the flesh, or naturall reasonings of the minde of a creature [a] betweene it selfe, and the Creator: so also finite and infinite being dis-joyned, and separated by sin, namely God and man, made one at the first, it is the proper work of the Grace and Spirit of God (by faith) to unite, and make these twaine to be one, and both these are of the same extent; the validitie and substance of the one is not more exalted, lifted up, and made permanent then the vanitie and emptinesse of the other is vilified and debased, becoming corrupted, and putrified for ever, without the love and distinct knowledge whereof, we can neither understand the fall of man, nor yet his restauration by Christ, of such use and concernment is the knowledge of the multiplication of the offering of the Lamb, together with the unity of it, without which our speeches and thoughts of the taking away of the sins of the world, are meere blind conjectures, and the certaine knowledge and faith thereof, we have not yet attained unto [b], *we are yet dead in our sins* [c], and doe not participate, *in the life of the Lord Jesus* [d], unto *the first Resurrection* [e]: for till we know how the death of Christ in our nature answereth in all points diametrically unto our life in that Word of God, or nature divine, we cannot have the comfort of that life of Jesus Christ, for mans fall can be of no lesse extent then that Resurrection of the Son of God is, therefore as he *that prayeth or prophecieth with his head covered, dishonoureth his head* [f]; that is, if he doe not discover, make bare and manifest, the extent of that righteousnesse that is by Christ, to be no lesse then the righteous-

a *Gen.* 3. 1, 6 *Rom.* 7. 9, 10, 11.

John 1. 29.

b *Pro.* 19. 2.

c 1 *Cor.* 15. 17.

d 1 *John* 5. 10, 11.

e *Rev.* 20. 6

f 1 *Cor.* 11. 4.

g *Rom.* 10. 3. 4.
h 1 *Cor.* 11. 3.
i *Pro.* 28. 13
k *Rom.* 4. 24 25. *Isa.* 53. 4, 5
l *Joh.* 9. 41. 2 *Cor.* 3. 14
m *Heb.* 6. 6.
n *Heb.* 10. 29.
o 2 *Cor.* 5. 16. *Heb.* 10. 29.
p *Pro.* 28. 13.
q *Isa.* 53. 4. *John* 1. 29.
r *Gal.* 5. 24. *Gal.* 6. 14.
s *Rom.* 6. 11.
t 2 *Cor.* 5. 21.
u *Gal.* 3. 13.
x *Psal.* 5. 4.
y 1 *Pet.* 1. 19.
z *Gen.* 5. 1, 2

neſſe of God through faith in him *g*, hee diſhonours and ſhames his head; now we know, *that the head of every man is Chriſt* *h*, even ſo alſo, he that hides his ſins ſhall not proſper, that is, ſhall not paſſe through, or ſucceed well, as the word ſignifies *i*; but that man hides his ſin, whatever he be, that gives it not its proper weight, guilt and extent, which is not leſſe then the death of the Son of God *k*, what ſin ſoever it be, and if we make it not to be that which it is, we hide it, and ſhall never proſper, ſucceed, or goe through the difficulty and power thereof, for if we hide it, it reſts upon our ſelves *l*, and is the death of Chriſt in us, according to the Spirit, for we thereby *crucifie the Son of God unto our ſelves* *m*, *in the ſpirit, by treading under foot* *n*, *that is, by vilifying and undervaluing his blood*, not giving it its due proportion, we reckon it upon our ſelves to our owne deſtruction, for he is thereby dead in us in reſpect of the Spirit, or of that ſpirituall ſtate and condition of which he conſiſteth *o*, *but if we confeſſe and forſake them* *p*, that is, if we preach, confeſſe or profeſſe them, according to their extent, then we alſo forſake them, that is, we reckon and account them upon another, namely the Son of God *q*, for elſewhere they cannot be found, when they are confeſſed and judged of according to the judgement of God in their extention, and ſo they are this death of Chriſt alſo, that is, he is dead in us unto all the luſts and diſtempers of the fleſh *r*, *and we are alive unto God in him* *s*; ſo truly and abſolutely then, as the Son of *God was made ſin* *t*, not in a ſhadow or a figure, or vaine imagination, or tooke ſome part of our infirmity, and not the whole; but he really and abſolutely deſcended into the depth of our miſery, and was *made a curſe for us*, yea even in the abſtract *u*, and yet notwithſtanding the curſe could never tarry upon him *x*, nor he receive the leaſt ſtain or blemiſh thereby *y*, even ſo was man made in the Image of God, not as a ſhadow, or in ſome certaine reſemblance, of a thing which he was not, but was really and abſolutely made in that higheſt degree of perfection, that the Creator of all things could ever put upon him *z*, and if his fall bee

made

made a leſſe thing, then a defection from, a vilification of, and a lie made againſt, or ſlander laid upon the higheſt work, and greateſt grace that ever was made or given, then is not ſin knowne, without which the Saviour is never conceived nor brought forth in the world, in that way of the ſalvation of the ſons of men *, in this point lies the very key of the knowledge of, and entrance into the word of life, how elegantly doth the Prophet ſpeak of that ſtate and condition of Antichriſt, under the perſon and State of that proud King of Tyrus, declaring of what nature and kinde his ſtate and condition was that he fell from [a], without any fraud or colluſion, telling us, (in the truth and verdict of the Spirit of the Prophets) *That he was that annointed and covering Cherub, one that had the holy unction, that teacheth all things* [b], *as alſo a holy office to cover the arke and the mercy ſeat, where the Law was, and the lively Oracle ſpake, yea the called of God, and the covering Cherub, yea that he had beene in Eden, the Garden of God, where nothing but delight and pleaſure could be found, decked with all precious ſtones, coſtly and moſt delightfull things in that day of his creation and bringing forth:* nay, he affirmes him to have been in *the Mount of God*, making one in the building of *that Temple, not made with hands*, or one that talked with the Lord *face to face, even as Moſes did in that Mount*, all this is affirmed (by a trim alluſion) to the glory that was manifeſted in the daies of *Moſes* and *Aaron* in the exerciſes of the Law, which was life to ſome, but death to others, to be true even of that man of ſin in his firſt creation, and according to that glorious workemanſhip of God in mankind at the firſt, and yet affirmes him to be moſt wicked, proud, and in a ſtate and condition for ever to bee lamented, in whom the *very body, bulke, and ſum of all wickedneſſe and cruelty was ſealed up:* theſe things may as truly be ſaid of that Man of Sin, that he was annoynted, made beautiful and glorious, yea with no leſſe dignity, honour and power, then that which is proper to the Son of God himſelf, and unto none els but he alone, and yet is he that man of ſin, and ſon of perdition, even as it is truly ſaid, that the Son of God

* *Pſal.* 51. 5, 6, 7, 8.

[a] *Ezek.* 28. 12. *to* 15.

[b] 1 *John* 2. 20, 27.

was made sin [c], a curse [d], death [e], and hell [f], and yet none of these things could ever be found in him, but he abides *that holy and unspotted Lamb of God* [g], *and Sonne of the Father for ever* [h]: So that, as he that is our Saviour took upon him the state of the sonne of perdition, els had he never redeemed from death and hell [i], and yet ever remained to be the blessed and beloved of God [k]; even so he that is that sonne of perdition, was as absolutely made the sonne of God, and that in the highest dignity that heaven it selfe affordeth, and yet ever remaines to be that *accursed and forsaken of God* [l], the one in being made sin expungeth and takes it away, and becomes thereby a Saviour [m], and the other in being made the righteousnesse of God, expungeth it and blots it out, and so becomes *that wicked one and destroyer* [n]; therefore it is said, that *the Angells that kept not their first estate*, (or, as the word is, their principality) *are reserved in chaines*: that is, those which were in the state of Elohim, or Gods, they kept not that estate, or that principality; for, the word sometimes used for Angells, in the Hebrew is *Elohim*, as in the eighth Psalme [o], which our Apostle translates Angels in his writing unto the Hebrews [p], therfore they were such that fel, as were (by that act of their creation) in the state and condition of the Sonne of God; and that was the state that was falne from, which if it be minced or diminished, *sinne is covered and hid by us* [q], and so no successe in the things of God: for, *he that hides his sinne*, as Adam [r], *shall not prosper*, who went about to lessen it, by making another the cause of it [s]; as men doe in these dayes, that lessen the sin of man, in that he was tempted thereunto by another, which they call wicked Angells, that fell before man, whose nature they say the Sonne of God never took upon him, and would father their opinion upon the Apostle, who intends no such thing [t]: For, if there were any creature worse then man, or state and condition below his, then did not the Sonne of God take into unity the worst nature, nor descend into the lowest state of death in his humiliation; and then it will follow, according to the rule of contraries, that man is not made

[c] 2 *Cor.* 5. 21.
[d] *Gal.* 3. 13
[e] *Rom.* 8. 34
[f] *Psal.* 16. 10.
[g] 1 *Pet.* 1. 19.
[h] 2 *Pet.* 1. 17
[i] *Psa.* 86. 13.
[k] *Mat.* 3. 17
[l] *Iohn* 8. 44
[m] 1 *Iohn* 2. 22
[n] 1 *Ioh.* 3. 5
[o] 1 *Ioh.* 5. 19.
[p] 1 *Pet.* 5. 8. *Psal.* 17. 4. 1 *Cor.* 10. 10
[q] *Pro.* 28. 13
[r] *Iob* 31. 33
[s] *Gen.* 3. 12
[t] *Heb.* 2. 16

made one with the moſt pure and holy nature of God in Chriſt, neither was our nature exalted to the higheſt and moſt glorious ſtate of Majeſty in him [u]; for, if his exaltation be of infinite and illimited glory and dignity, then is his humiliation alſo of infinite and illimited ſhame and infamy: and if ſo, then the worſt eſtate and condition, or the worſt creature, and greateſt enmity, can in no wiſe bee exempted from being the way of the death of the Son of God: ſo that, that ayrie doctrine of the fall of Angells, not knowing how it and they, namely the fall and the creature, is compriſed in man, is nothing elſe but meerly vain ſpeculation, and carnall and empty conceits and reaſoning, tending to nothing elſe but to make void the ſalvation wrought by the Sonne of God, holding mens minds in admiration *in things they know not* [x], neither will they underſtand [y]: For, in the way of ſalvation in all the elect and choice ones, God himſelfe is *all in all*, which muſt preſuppoſe an infinite vacuity, and emptineſſe in themſelves, in caſe that infinite and divine grace be their fulneſſe in Chriſt [z], and in the way of the wicked alſo, ſin and enmity hath its fulneſſe [a], which muſt preſuppoſe a vacuity and emptineſſe of that alone, and divine grace and Majeſty, which is infinite; and the ſtate of the one is in all points as vaſt as the other. For, as the Sonne of God is the Saviour of the world without limitation or reſtraint; even ſo doth the *whole world lie in wickednesse*, or as the word is, is of that wicked one, meaning that ſonne of perdition, without limitation or reſtraint [b]: ſo that by the Sonne of God *the worlds are made*, in the plurall number, the *worlds* [c], ſo as that world of righteouſneſſe is made by the Sonne of God [d], where all things are filled with his bleſſing and preſence [e], yea all things, even death it ſelfe, becomes life unto us in him; ſo that life and peace ſpring up in all things, and the blood of ſprinkling utters it ſelfe in the voice of purity [f] and reconciliation of all things [g]. Againe, the world of death and of ſin is alſo made by the Son of God, that is, occaſionally, or accidentally: for if he had not come and ſpoken unto the world, *it had not had ſin, but now there*

is

u *Acts* 5.30 31.
Phil. 2.8, 9, 10.
x *Col.* 2.18.
y *Acts* 13. 40. 41.
Heb. 1.5.
z *John* 1.16.
a *Gen.* 15.16
b 1 *Joh.* 5.19
c *Heb.* 1. 2.
d 2 *Pet.* 3.13
e *Pſal.* 16. 11.
f *Heb.* 12. 24.
g *Col.* 1. 20 21.

is no cloake nor covering for it [h]; and this is done by his being slaine, and expelled the world by the wicked, even as *Abel* was at the beginning [i]; and this bloud so spilt by that wicked one, and all of his generation [k], *speaks from the ground unto this day* [l], even from those earthly, carnall, and cruell reasonings of men, who will have the first-borne after the flesh (and not of God) to reigne, which speaks nothing but guilt and horrour [m], from such an act done in so neare a fraternity [n]: and hence ariseth nothing but horrour and feare, yea all things, even life it selfe which is the Sonne of God, becomes death and destruction unto them [o]: and here is a world of horrour and feare; for the expulsion of the Sonne of God admits not of any bounds, no more then his presence doth [p], yea that vast distance that is between God and man in that way of Antichrist for ever, springs from as neare a unity between God and man in the beginning, as that vast distance that is between God and man by sinne and wickednesse comes into unity in that way and oneneſſe that is between God and man in Jesus Christ [q], which if wee see not, our sin appeares not; neither doth our Saviour appeare, and make manifest himselfe unto us unto life and godlinesse [r]: *Whatever wee professe in words, our deeds shall deny him* [s], *wee seeking our owne things. and not the things that are his* [t]; and out of this fountaine spring those expressions of the Word of Truth, that cannot lie, saying, *I have said ye are Gods, and the children of the most high* [u], which is not spoken onely of Princes, and Rulers of this world, but of all that wicked race of mankinde that goeth on in the waies of Antichrist, therefore he adds, *but ye shall die as Adam*, for so the word is, that is, in seeking to bee excellent you corrupt your selves for ever, and in the way yee expect life, nothing but death ensues, and overtakes you; for that word (as) is not alwaies to be taken comparatively (as somwhat like) but somtimes in Scripture it signifies verily, or the very same thing, as in that place in *John* [x], *And wee saw his glory (as) the glory of the onely begotten Son of God*, that is, the very same glory of that onely begotten Son

h *John* 15. 22
i *Gen.* 4.8.
1 *John* 3.12
k *Mat.* 23. 34,35,36.
l *Gen.* 4.10. *Heb.* 11. 4.
m *Gen.* 4.14
n *Gen.* 4.13
o *Rev.* 6.15 16,17.
p *Eph.* 4.9, 10.
Psal. 139.7 to 12.
q *Luk.* 3.38
r *Eph.* 2.13. to 16.
s *Titus* 1.16
t *Phil.* 2.21.
u *Psal.* 82.6 7.
x *John* 1.14

Son of God, *full of grace and truth*, ſo it is here, you ſhall die (as) *Adam*, that is, the very ſame manner and kind of death that he died, therefore he addes, that they ſhall fal like Kings, that ſought after great things, yea made war *to take into poſſeſſion the faire houſes of God* *, like *Zeb* and *Oreb*, *Jabin* and *Sisara*, *Zeba* and *Zalmunna*, the Princes of *Midian* y, ſo that as it may truly be ſaid, of the ſaved of the Lord, *yee were dead in ſins and treſpaſſes, but now ye are alive unto God through Jeſus Chriſt* a: ſo it may as truly be ſaid of the wicked of the world, *you were alive unto God* b, *in righteouſneſſe and holineſſe of truth* c, but ye are now dead in ſins and wickedneſſe through that ſpirit of the old Man, and Antichriſt, *that ſpirit of the Prince of the power of the ayre, that now workes effectually in the children of diſobedience or unbeleefe, as the word is* d, *in that place*: againe it is ſaid, *that there ſhall be falſe Teachers, even denying the Lord that bought them, and ſhall bring upon themſelves ſwift deſtruction* e, which none can open to ſatisfie the conſciences, unleſſe he enter into the Word by this doore, to declare how they can be bought by our Lord Chriſt, and yet be deſtroyed: for it is alſo ſaid as truly by that Word of truth, *that ſome tread under foot the blood of the new Covenant (wherewith they were ſanctified) and count it an unholy thing*. So that it is no leſſe true and certain, that thoſe which are deſtroyed, and prove contemners of the grace of God in the Goſpell, are ſanctified and bought by the bloud of Jeſus Chriſt (and yet partake in no ſalvation, nor in any jot of ſanctity at all) then it is true and certain, that thoſe which are ſaved are by nature loſt and ſold under ſinne, and yet in our Lord Jeſus they are not at any loſſe in any thing, not under any ſlavery or bondage of ſin at all f: and however we have traditionally received one of theſe as truth, and ſeem to approve it, yet have we no more certainty of the truth of it, then God makes known the truth of the other, but our thoughts are meerly conjecturall, as will appeare, *When God ſits as a Refiners fire, to purge and trie the houſe of Levi*; yea unleſſe God open this myſtery unto us, we faile in the roote of things, and all our contention and ſtrife is but

* *Pſal.* 83. 12.
y *Pſal.* 83. 11.
a *Rom.* 6. 11
b *Rom.* 7. 9.
c *Eph.* 4. 24
d *Eph.* 2. 2.
e 2 *Pet.* 2. 1
f *Rom.* 8 15 *Iohn* 8. 35, 36.
g *Mal.* 3. 2, 3.

about

about superfluous branches, and wee abide united in the fountaine of that Originall pollution, and favour all of one and the same stocke and roote, some violently contending, (being dark in this point) that men may attaine to true grace, and be exercised in it for a time, and yet fall away from it, and so can in this life have no certainty of salvation; others, that if true grace be once attained, that they can never fall away from it totally, but that they may have the comfort and assurance of it, they must wisely distinguish between certain common graces of the Spirit that are the good guifts of God, and yet fall short of salvation, and those that are peculiar and speciall graces of the Spirit that attaine unto the end, which is salvation, whereas the truth is, in the meane time there is but one good Spirit or grace of God possessing the Elect, and leading the Sons of God * into all truth a, which one Spirit multiplies it selfe into those various and seven-fold operations, that non can number the doubled and redoubled particulars, or distinct kinds thereof, and yet *but that one good thing* b, *or spirit of sanctity and holinesse, which our Father knowes how to give to them that aske it*, as also one spirit of that Prince of the power of the aire c, which enters into every heart and minde that is empty and vacant of that good spirit of grace from God our Father, even as the ayre cannot be kept out of any empty and void thing, but it presently fills it with it selfe, and *this spirit only now works in the children of disobedience*, or unbeleefe, and this in like manner though but one, yet can call it selfe *Legion, because of the multitude thereof* d, which doth also double and redouble it selfe in operations for number, and severall kindes that cannot be reckoned up, but is the very same uncleane spirit, when it is transformed into an Angell of light e, that he is in the dismall feares and terrours in the men of this world f; so that he that makes a common grace or spirit that is good, but yet brings not to salvation, and a speciall one that is good also, and leads unto salvation, that is indeed to make no spirit of God, nor of Satan at all, but a meere sophisticall coupling of light and

* *Rom.* 8.14
a *Ioh.*16.13.
b *Revel.*4 5 *Revel.* 1. 4. *Mat.* 7. 11.
c *Ephes.* 2.2
d *Mark* 5.9 *Luke* 8. 30. *Mat.* 12. 45
e 2 *Cor.* 11, 14, 15.
f *Isa.*33. 14

and darkneſſe, Chriſt and *Beliall* together in one [g], to the utter deluding and deceiving of the world, as the Magicians of old did *Pharaoh*, and his ſervants [h], when by their ſophiſtrie *they reſiſted* Moſes, *even as* Jannes *and* Jambres *at this day* reſiſt light, and ſtir up a mighty ſmoak to hide and cover the truth [i], *promiſing unto others liberty, when they themſelves are the ſervants of corruption* [k], in which place the Apoſtle ſpeakes of ſome that have eſcaped the filthineſſe and pollution of the world, through the acknowledgement of the Lord and Saviour Jeſus Chriſt, and yet are intangled againe in corruption and overcome, ſo as they never recover: *For their latter end is worſe then their beginning*, alſo they are ſuch *as have knowne the way of the Lord, and turned from the holy Commandement as the dog to his vomit, and* [l] *as the ſow that was waſhed, to her wallowing in the mire.* So that wicked men, yea that ſon of perdition is as clearly eſcaped all the luſts of the fleſh, by that worke of God in the Creation, or redemption of mankinde, as though there were not any corruption or putrifaction at all, and yet notwithſtanding is intangled in them, altogether void of any purity at all, and that by the worke of his owne minde and underſtanding, operating upon that holy and glorious act of his Creator, judging of it according to the imaginations of his own heart, even as the Saints of God are really and wholly putrified and corrupted by their owne worke in the fall of man, and yet in that way of Chriſt Jeſus *have no ſpot or wrinckle* [m], no more then as if there had never been any ſuch thing at all: The one hath as truly the knowledge of the Commandement by nature, according to the work of his Creation, and yet drowned in ignorance, and walloweth in it as the ſow in the mire [n]; even as the other hath taken upon himſelfe *the ſtate of an Idiot*, in that worke of his humiliation, and yet *impoſſible that he ſhould erre* [o], or fall ſhort of holding correſpondency with the Father, of lights in the leaſt particle, of the underſtanding of his will; the one hath it by nature, in reſpect of his unity in the creation with that nature that is nothing but purity and knowledge: the other hath it by

g 2 *Cor.* 6. 15.
h *Exod.* 7. 11, 12.
i 2 *Tim.* 3. 8
k 2 *Pet.* 2. 18, 19.
l 2 *Pet.* 2. 21, 22.
m *Eph.* 5. 27.
n 2 *Pet.* 2. 20.
o *Iſa.* 35. 8.

nature alſo, in reſpect of that which he taketh into unity with himſelfe, which in it ſelfe is nothing but impurity and groſſe darkneſſe p, without the knowledge of this miſery, we may ſpeake things of certaine knowledge in the way of man, and ſo preach the word of a man, and not of God q, but we can never *ſpeake ſpirituall things in a ſpirituall manner* r, as that phraſe of the Apoſtle ſounds; *and ſo ſpeak as the Oracle of God* ſ, without the knowledge of this myſtery, we may utter a ſpirituall thing in reſpect of termes and phraſes t, but we cannot know the ground and reaſon of it, according to God, and ſo we know not whence it comes, or how it ariſeth, nor whither it tends, and what will be the iſſue of it, and ſo can never communicate in the truth, life, power, and benefit thereof: But thus much at this time for the offering of the Lamb, which concernes *both the eating and roaſting of his fleſh*, as alſo *the preſervation of his bones, that one of them ſhall never be broken* u, as alſo the multiplication and unity of it. The third inſtance we named, was in the Baptiſmes, and waſhings of the Church, and this is a thing that nature produceth in its owne way to adorne it ſelfe withall, and to make it ſelfe acceptable unto God, even as the two former that we have already named, in the outward formes and figures thereof, for nature it ſelfe produceth, ſets up, and creates a Prieſt or Elderſhip, as we ſee it apparant in theſe poore and barbarous heathens amongſt whom we live; ſo had the heathen in former times, when they ſet up *Molech*, *Chion*, and exerciſed in the Tabernacle which belonged unto them x, unto which our Apoſtle alludes, declaring that Idolatry committed by the Fathers in the wilderneſſe, perceiving it to be the ſame with that among the heathen, and altogether as heatheniſh, or alienated a thing from the true worſhippers y: yea *Stephen* applies it to that naturall and carnall worſhip which the Jewes ſo ſtifly maintained z, ſo that rather then it ſhould fall, the Lords faithfull Martyr or Witneſſe ſhould be put to death, yea that holy man *Stephen* a; even ſo alſo the offering of a ſacrifice to God, nature doth bring forth according to its owne

p *Eph.* 5. 8. *Col.* 1. 12, 13
q 1 *Cor.* 2. 4, 5.
r 1 *Cor.* 2. 13.
ſ 1 *Pet.* 4. 11.
t *Numb.* 24. 3. *to* 9.
u *Pſa.* 34. 20 *Joh.* 19. 33. 36.
x *Amos* 5. 26.
y *Acts* 7. 43
z *Acts* 7. 57 58, 59.
a *Acts* 7. 60

K

owne though ſeverall devices and inventions: and hence it is, that ſo many waies of worſhip are found in the world; ſo the heathen they ſacrificed, but the Prophet ſaid, *it was to Devills, and not unto God* [b], yea, *they offered their children to* Molech, *for what will not a man give for the ſin of his ſoule, the cattell of a thouſand mountaines, with ten thouſand rivers of oyle, yea the firſt borne of his body, to be releaſed from the ſin of his ſoule* [c], ſo alſo it is with Baptiſms and Waſhings, nature produceth ſuch and adornes it ſelfe with them, as it did by eating of the forbidden tree at the firſt, *that it might become amiable, and be made thereby like unto God*, and therefore the Apoſtle bids us *lay aſide, or to ceaſe from* (as the word will beare) *the Word, or the Doctrine, or Preaching of the beginnings of Chriſt* [d]: now the Word of the beginnings of Chriſt, is that which is properly preached in that wherein Chriſt had a beginning, and that is onely in our nature as he was the Son of Man, for as he is God, he hath no beginning at all, but is from all eternity: ſo that thoſe things we are to ceaſe from, are ſuch Doctrines as that nature wherein Chriſt hath a beginning, doth naturally of it ſelfe produce, preach, or bring forth, *which were in Chriſt, are and ever ſhall be in that way of Chriſt left and ceaſed from*, which are things imperfect and defective, and therefore cannot ſtand before God [e]; but our Apoſtle leads us from thoſe *unto things of perfection*, which are onely found in that Son of God, which are things that God onely admits, or certainely approves of, *and not to lay againe that foundation* that is naturally laid in the hearts of all men, *as repentance from, or as* the word may be read, *repentance out of dead workes*, that is, ſuch a repentance as ariſeth out of the dead workes of the Law naturally in mans heart [f], which hath no life of God in it, *but is ever to be repented of wherever it appears*, of ſuch nature alſo is *that faith towards God*, that there he would have us leave and ceaſe from, *or faith beſides or againſt God*, as the word there uſed will alſo beare, as well as to read it, towards God; therefore the Apoſtle ſaith, *thou beleevest that there is one God, thou doſt well, the Devills alſo beleeve it, and tremble* [g];

b *Deut.* 32. 17.
c *Mica* 6. 7.
d *Heb.* 6. 1, 2.
e *Iſa.* 28. 20
f *Rom.* 7. 4, 6.
g *Iames* 2. 19.

nature also, in respect of that which he taketh into unity with himselfe, which in it selfe is nothing but impurity and
p *Eph.* 5.8. *Col.* 1.12,13 grosse darknesse p, without the knowledge of this misery,
q 1 *Cor.* 2. 4,5. we may speake things of certaine knowledge in the way of man, and so preach the word of a man, and not of God q,
Col. 2.4. but we can never *speake spirituall things in a spirituall manner* r, as that phrase of the Apostle sounds; *and so speak*
r 1 *Cor.* 2. 13. *as the Oracle of God* s, without the knowledge of this mystery, we may utter a spirituall thing in respect of termes and
t 1 *Pet.* 4. 11. phrases t, but we cannot know the ground and reason of it, according to God, and so we know not whence it comes, or
t *Numb.* 24. 3. *to* 9. how it ariseth, nor whither it tends, and what will be the issue of it, and so can never communicate in the truth, life, power, and benefit thereof: But thus much at this time for the offering of the Lamb, which concernes *both the eating and roasting of his flesh*, as also *the preservation of his bones, that*
u *Psa.* 34.20 *Joh.* 19. 33. 36. *one of them shall never be broken* u, as also the multiplication and unity of it. The third instance we named, was in the K Baptismes, and washings of the Church, and this is a thing that nature produceth in its owne way to adorne it selfe withall, and to make it selfe acceptable unto God, even as the two former that we have already named, in the outward formes and figures thereof, for nature it selfe produceth, sets up, and creates a Priest or Eldership, as we see it apparant in these poore and barbarous heathens amongst whom we live; so had the heathen in former times, when they set up *Molech*, *Chion*, and exercised in the Tabernacle which belonged unto them x, unto which our Apostle alludes, declaring that Idolatry committed by the Fathers in the wilderneſse, perceiving it to be the same with that among the heathen, and altogether as heathenish, or alienated a thing from the true worshippers y: yea *Stephen* applies it to that naturall and carnall worship which the Jewes so stifly maintained z, so that rather then it should fall, the Lords faithfull Martyr or Witnesse should be put to death, yea that holy man *Stephen* a; even so also the offering of a sacrifice to God, nature doth bring forth according to its owne
x *Amos* 5. 26.
y *Acts* 7 43
z *Acts* 7. 57 58,59.
a *Acts* 7.60

owne though severall devices and inventions: and hence it is, that so many waies of worship are found in the world; so the heathen they sacrificed, but the Prophet said, *it was to Devills, and not unto God* [b], yea, *they offered their children to* Molech, *for what will not a man give for the sin of his soule, the cattell of a thousand mountaines, with ten thousand rivers of oyle, yea the first borne of his body, to be released from the sin of his soule* [c], so also it is with Baptisms and Washings, nature produceth such and adornes it selfe with them, as it did by eating of the forbidden tree at the first, *that it might become amiable, and be made thereby like unto God*, and therefore the Apostle bids us *lay aside, or to cease from* (as the word will beare) *the Word, or the Doctrine, or Preaching of the beginnings of Christ* [d]: now the Word of the beginnings of Christ, is that which is properly preached in that wherein Christ had a beginning, and that is onely in our nature as he was the Son of Man, for as he is God, he hath no beginning at all, but is from all eternity: so that those things we are to cease from, are such Doctrines as that nature wherein Christ hath a beginning, doth naturally of it selfe produce, preach, or bring forth, *which were in Christ, are and ever shall be in that way of Christ left and ceased from*, which are things imperfect and defective, and therefore cannot stand before God [e]; but our Apostle leads us from those *unto things of perfection*, which are onely found in that Son of God, which are things that God onely admits, or certainely approves of, *and not to lay againe that foundation* that is naturally laid in the hearts of all men, *as repentance from, or as* the word may be read, *repentance one of dead workes*, that is, such a repentance as ariseth out of the dead workes of the Law naturally in mans heart [f], which hath no life of God in it, *but is ever to be repented of wherever it appears*, of such nature also is *that faith towards God*, that there he would have us leave and cease from, *or faith besides or against God*, as the word there used will also beare, as well as to read it, towards God, therefore the Apostle saith, *thou believest that there is one God, thou dost well, the Devills also believe it, and tremble* [g];

b *Deut.* 32. 17.
c *Mica* 6. 7.
d *Heb.* 6. 1, 2.
e *Isa.* 28. 20
f *Rom.* 7. 4, 6.
g *Iames* 2. 19.

for there is nothing in the Devills but what ſtands in oppoſition againſt God, and is at enmity with his Creator, and therefore is his trembling, becauſe his faith preſents God, ſtanding in termes of oppoſition unto him, for this faith that nature brings forth preſents one God unto us, but not one God as in his Son, conſiſting of two natures, and in whom or in what particular that kinde of faith is, *he is vaine and empty that ſo beleeves* [h], and it is the very way *that the Prince of the power of the ayre*, as was above noted, *enters into the ſoule, and ever hath done even from the beginning*, for the Son of God is not the life, and fulneſſe of that faith, or any particular act or opperation of it, where our nature is not reckoned up together with him as one, thence it is, that it is called *a dead faith* [i], not having the life of Chriſt in it, but the workes of the Law, *by which no fleſh can be juſtified* [k], *and by which works the Apoſtle ſaith, ſalvation cannot bee* [l], for *then man might boaſt* [m], which he cannot in any caſe doe, but where Chriſt is the life and fullneſſe of the creature *there are the workes and operations of the Son of God* [n], *and without theſe works neither* Abraham *in offering* Iſaac *nor any of his poſterity can ever be ſaved and juſtified before God* [o], *therefore he ſaith, that* Abraham *was juſtified by workes, for faith without works (ſaith he) is dead* [p], becauſe *it is alone*, or as the word is, *by it ſelfe* [q]: that is to ſay, is not the faith of union which alwaies lookes at God and man, as one in Chriſt, ſo that however ſome may ſay *I have faith, and thou haſt workes* [r], yet there is no faith without workes, or works without faith; for if there be faith which is meerly naturall, yea, that the Devils have, it is never exempted from the workes or operations of the Devill and of the fleſh, and and if there be the works of the Sonne of God, and of the Spirit, they are never exempted from the faith of union of God and man in one ſubſiſtance. So alſo there is a Baptiſme and Waſhing that is naturall, which men adorne themſelves withall in the Worſhip of God, which is manifold, therefore put in the plurall number *Baptiſms* [ſ], as mens minds varie, this we ſee in the practiſe of theſe Indians amongſt whom

h *Iam.* 2. 20.
i *Iam.* 2. 20.
k *Rom.* 3. 20
l *Gal.* 2. 16.
m *Eph.* 2. 8, 9.
n *Eph.* 1, 19, 20, 22, 23.
o *Iam.* 2. 14. 21. *to* 26.
p *Iam.* 2. 20
q *Iam.* 2. 17
r *Iam.* 2. 18
ſ *Heb.* 6. 2.

whom we live, that in their Worſhip and Services uſed for the recovery of the ſicke, the Prieſt ſprinckles the diſeaſed perſon with cleane water, many times in the act of their worſhip: this is ſeen alſo in thoſe wicked Jewes, that had nothing but naturall operations to draw or to drive them (rather) to *Johns* Baptiſme, whom he calls *a generation of vipers*, whom he upbraideth with their *fore-warned, or foreſtalled opinion* [t], that ſuch a dipping or waſhing ſhould ſave them from wrath to come, as hee performed it, being that all that he did was but to ſhew what a turbulent Jordan and Deluge of wrath the Son of God deſcended into (which was already in their hearts) and for no other end, but that we might in him aſcend into that fountaine and overflowing ſtreame of Gods grace, compaſſion, and tender mercy for ever, in the vertuous and glorious actions of the Son of God, for *Johns* Miniſtry and dipping, ſheweth what Chriſt hath in our nature, and the Miniſtry of Chriſt in his coming up, or aſcending out of the waters, with the Spirit of God lighting, reſiding, or abiding upon him, declares what we are in that divine nature of the Word, or Son of God: Now theſe Jewes would be playing the part, and preſuming to performe the Office of the Son of God, (who deſcends downe into the depth of the wrath of his Father) hoping thereby to eſcape wrath, even as our firſt Parents entred into the way of death, in hope to eſcape it, and to attaine life thereby, and in the meane time neglect, contemne and deſpiſe that glory of the Son, which he in that dipping or deſcention of his, doth ſo freely tender, and offer unto them, for it is onely his part to deſcend and be dipped in the waters of our weakneſſe, that have by nature no life nor Spirit of God in us at all, or into that troubled Jordan of Gods wrath, which naturally burneth in every mans ſoule, and it is onely our priviledge to aſcend and come out of that wrath and weakneſſe in that deſcending and reſiding of that life, and Dove-like Spirit of God upon us for ever [u]: the firſt of theſe is naturall, and incident unto all men, to dip, to dive, to ſprinckle and waſh with

t *Mat.* 3. 7. *Luke* 3. 7.

u *Mat.* 3. 16

with materiall water, or to plunge themſelves into ſome infirmity or weakneſſe of the fleſh, as faſting, mourning, afflicting of themſelves, or the like, hoping thereby to pleaſe God, for the appeaſing of his wrath, and ſo do undertake the Office of the Son of God, to undergoe the Groſſe in themſelves, which is the very ſpirit of Antichriſt, and in the meane time neglect and contemne the other, namely that glorious reſurrection of our nature through that reſidency of the Spirit upon it, whereby we are made able to give Satan the foyle in all his temptations, even as our Lord did by the power of his might [x]; Therefore in all Baptiſms and Waſhings practiſed in the holy Scripture we muſt know, that there is not any two performed alike, all circumſtances conſidered, therefore that Church which takes up the way of any particular of them alone, and of it ſelfe, cannot practiſe nor performe the true Baptiſme, when the whole Adminiſtration thereof (which the Holy Ghoſt hath beene pleaſed to declare the right of it in ſo many differing waies) is not brought in; therefore if wee will profeſſe and practiſe the perfect Baptiſme unto which our Apoſtle leads us, when he ſaith, *let us goe on unto perfection* [y], then we muſt unite and contract them all into one, and ſo ſhall we finde the Ordinance of Baptiſme to bee found faulty in all Churches under heaven, unleſſe they have learned to center them all in one, and if they doe ſo, it will not be found in any but onely in the Son of God, whoſe dipping or waſhing comprehends them all, and ſo hath in it all ſpirituall and holy dippings and waſhings whatſoever, therefore if we ſet up another beſides that which is perfected in him, we make an Idoll of it, and ſo ſubject our ſelves unto wrath [z], for it is in this point of Baptiſme as it is in the death of Chriſt, if we profeſſe another death (that is ſpirituall) beſides that which Chriſt hath undergone, we make an Idoll of it, and ſubject our ſelves thereby to the undergoing of that eternall death to come, by uſurping and arrogating unto our ſelves the death of Chriſt, *which he at once for ever perfected* [a], *for the water of*

x *Mat.* 4. 1. --11. *Col.* 1. 11. *Phil.* 4. 13. *Rev.* 2. 26, 27.

y *Heb.* 6. 1.

z 1 *Cor.* 10. 1, *to* 7.

a *Heb.* 7. 27 *Heb.* 10. 10.

that

that Baptisme that now is saveth us, even as Noah *was saved in the Arke by waters* [b], *that he perished not with the rest of the world*; even so doth the Baptisme of Christ (which is his Crosse) save us, and lift us up from perishing in those waters, or in that wrath that naturally ingenders, breeds, and breakes forth in every mans heart, both from things below, and also from things above, as those waters of *Noah* did [c], *for he appearing in the similitude of sinfull flesh, by sin*, or by becoming sin in us, *condemned sin in the flesh* [d], passed sentence upon it, that it should never live in us, nor have dominion over us any more [e], for he made a plaister of our sins to heal us of, and save us from our sins for ever, and so by *death overcame him that had the power of death* [f], even as the Arke by the waters overcame the waters, and yet the same waters stifled and choaked the world, so by being made sin, Christ overcomes sin, and yet the same sin destroyes and condemns the world [g]. For as the waters of *Noah* lifted up the Arke to heaven out of all danger, that otherwise might have befallen it, and the very same waters also drowned and destroyed the rest of the world, so doth the Baptisme of Christ (which is his Crosse) save us, and lift us up unto God, and yet the very same thing, which is his Crosse or Death, doth also destroy and overthrow the wicked, for the Son
L of God taking our nature into unity with himselfe, is that which is properly his Crosse or Death, *he thereby sustaining our infirmities* [h], *and so in one act for ever perfecteth our salvation* [i], and all those things that Jesus Christ suffered upon the earth, in so many acts, places, and by so many persons, and waies, is his Crosse Doctrinally, and all those things doe set forth and declare what that one intire act of the Son of God is, in taking our nature into unity with the Word, which act indeed is the proper Baptisme, Crosse or Death of Christ *that saves us* [k], and all other Baptismes performed in the holy Scriptures at all times amongst the Saints, are onely the teaching and setting forth of that one, unto which they all look with an equall and indifferent eye, so that if we take up one of them more or lesse then another,

b 1 *Pet.* 3. 20, 21.
c *Gal.* 4. 24, 25.
Gen. 7. 11, 12.
d *Rom.* 8. 3.
e *Rom.* 6. 14.
f *Heb.* 2. 14.
g *Psal.* 34. 21.
h *Isa.* 53. 4.
i *Heb.* 10. 14
k 1 *Pet.* 3. 21.

ther, we wrong both it, and all the reſt, and doe nothing elſe but make an Idoll of it, for if we goe about to forme and faſhion another Baptiſme (but what is already perfected in Chriſt) we may as well goe about to forme and frame unto our ſelves another Croſſe then that which Chriſt hath already undergone, and that were to arrogate unto our
l 1 *Cor.* 4 7 ſelves the proper and ſole work of the Son of God l, therefore he ſaith, *I muſt be baptized with a Baptiſme, and how am I pained, or kept in, or preſſed and gathered together?* as the
m *Luke* 12. 50. word ſignifies m, ſhewing that all Baptiſmes are gathered together into that one act of his, which is the ending and conſummation of them all, even as all death is comprized in that one and alone act of death of the Son of God, which puts an end unto all death ſpirituall, that tends to the ſeparation of God and man whatever it bee n, ſo that the
n *Heſ.* 13.14 *Rom.* 8.34. proper portion and inheritance of the Saints is nothing elſe but light and life, for all death and darkneſſe, is in Chriſt
o *Epheſ.* 5.8 done away o, ſo that we may as well goe about to frame unto our ſelves another ſpirituall death, that hath not been already undergone and perfected for ever, as to frame another Baptiſme or Waſhing that is ſpirituall, that is not yet performed and already perfected, ſo that if ever we communicate in that one onely death of Jeſus Chriſt, unto ſolid and ſound ſatisfaction, then ſhall we alſo participate in his only and alone Baptiſme, to our full edification and conſo-
p *Heb.* 10. 22, 23. lation p, which Baptiſme *is not a putting away of the filth of*
q 1 *Pet.* 3. 21. *the fleſh* q, or as the word may be read, the low and baſe eſteeme of the fleſh, as though it were or ſhould not be ſuch a thing in it ſelfe, as to be low and baſe in reſpect of it ſelf, *but it is the ſtipulation or anſwering againe of a good conſcience towards God in the Reſurrection of Ieſus Chriſt*; that is, there is an anſwering of all thoſe particulars wherein our naturall infirmity and weakneſſe doth divulge and utter it ſelfe in us, there is an anſwering againe (I ſay) unto them all, in that Reſurrection of Jeſus Chriſt, through the teſtimony of a good conſcience, that is to ſay, to fill with plenty every thing in want, to ſtrengthen and give power to every thing

that

that is weake, yea, there is in him a ſalve to heale every ſore that is in us, a comfort for every ſorrow, a cover for every part of our nakedneſſe, and glory, to make honourable every diſhonourable thing, ſuch a thing is the Baptiſme of the Goſpell, that by how much the more our infirmities are multiplied, as being that which is the death of the Son of God, by ſo much the more is our righteouſneſſe and peace made manifeſt in us [r] through his Reſurrection, which is the life of the Son of God, ſo that as ſin hath abounded, ſo alſo doth grace abound much more; and the more we catch at any other Baptiſme, the more we ſhew our ſelves to be carnall, and ignorant *of this anſwering againe of a good conſcience through that Reſurrection of Jeſus Chriſt, even as in water face anſwereth to face*: If we will profeſſe our ſelves rightly to underſtand, embrace, and practiſe that Baptiſme which is according to the grace of the Goſpell, that is according to Principles ſpringing out of the Son of God, and not according to that ſhallow and ſhort ſcantling of the apprehenſions and operations of mans heart, which all men are apt and ready to bring forth, according to the way of their education and training up: then muſt we know, *through the light of that Spirit* [s], *and Law that can onely make wiſe the ſimple* [t], *and cauſe the Idiot ſo to walke as hee cannot erre* [u], how to extend and multiply this Ordinance of Baptiſme, and how to abridge and contract all thoſe ſeverall waies of it into one intire act; as that of the peoples, being *baptized unto Moſes in the Cloud and in the Sea* [x], alſo *Johns baptizing in Jordan* [y], *and in Enon*, or in the cloud, or many waters, as the word ſignifies [z], *his baptiſme of Chriſt the Son of God* [a], *his baptizing of the Jewes and Generation of vipers* [b], *his baptizing of Publicans* [c], and the like, ſo alſo *baptizing with the Holy Ghoſt and with fire* [d], *the baptizing of repentance and remiſſion of ſins* [e], *the Baptiſme to be adminiſtred onely upon beleeving* [f], *the Baptiſme of the Eunuch, Philip going downe into the water with him* [g], *the Baptiſme of the houſe of Cornelius*, where no ſuch thing as going downe into the water is practiſed [h], *the Baptiſme of good men*, ſuch as

r 2 *Cor.* 1. 4, 5, 6.

s *Eph.* 1. 17.
t *Pſal.* 19. 7 *Pſal.* 119. 130.
u *Iſa.* 35. 8.
x 1 *Cor.* 10. 1, 2.
y *Mat.* 3. 13
z *John* 3. 23
a *Mat.* 3. 15, 16.
b *Mat.* 3. 5, 6, 7.
c *Luke* 3. 12
d *Luk.* 3. 16
e *Mark* 1. 4
f *Act.* 8. 36, 37.
g *Acts* 8. 38
h *Act.* 10. 47

i *Acts* 10. 22. the said *Cornelius* was i, the Baptisme of wicked men, *such as Simon Magus was* k, with many the like severall sorts of
k *Acts* 8. 13 Baptisme, this we say, that Baptisme is not knowne, (in that extent which God hath given it unto us in) unlesse it be truly and in a holy manner extended unto all those severall waies, together with all circumstances which the Lord hath commended it nnto us in, and thereby bring that true laver and fountaine of Baptisme to diffuse it self in a most godly manner into them all, as also we must know, how every streame of it doth returne and center it selfe in that one onely fountaine, and this is the multiplication, as also the abbreviation of that Ordinance, without which it cannot be fruitfull unto us: But in what one particular way soever we practise it, it will prove unto us a meere way of man, and so a worke of the flesh, *and of the flesh, we shall not*
l *Gal.* 6. 8. *reap but onely corruption* l, but if God declare it unto us, diffusively and distributively into all the actions of it, and also summarily in one onely act, then can we finde it in none but Christ alone, who onely is that great and waighty Ordinance of Baptisme in the house of God, as well as he is that of Priesthood, out of which it springs, and that of offering up the Lamb, and whilest we are ordering this Ordinance of Baptisme, or any other, to please our selves and others, in a way of the Religion of God, trimming and adorning our selves with one particular way of it, and lay aside all the rest as things either out of date, *as that of Bap-*
m 1 *Cor.* 10. 2. *tizing unto Moses in the Cloud and in the Sea* m, or else as extraordinary acts, as *that of baptizing with the Holy Ghost*, and with *fire, in the descending of the Spirit upon us, to fit us for*
n *Mat.* 3. 16. *all offices and occasions* n, or else as things impossible to bee attained, *as that all should goe into Jordan* o, or things not a-
Mat. 4. 1. greeable unto the Countrey, *as to go downe with all the body*
o *Mat.* 5. 6. *into the water, because of the cold* p, or as things *not concluded by the gravest Synods, and most judicious Divines*, I say, we
p *Act.* 8. 38 may as well (as to reason and practise thus in our way of Baptisme) take up one of the Commandements, or of those Lawes God hath given unto us to be our onely rule to M

walke

walke by, and lay aside all the rest, for the Law of God is multiplied, we see, in all other points as well as in this of Baptisme; for it is not onely said downe *in those ten words given unto Moses in the Mount* q, but infinitely in the holy Scriptures, and it is also contracted and brought into one, insomuch, *that he that breakes one Commandement is guilty of all* r, therefore it is said, *I have written unto them the great things of my Law* s: but the word is, *I have written unto them the multitudes of my Law*, it is great for multitude, so that the Law is multiplyed, yea it is innumerable, and it is also abridged into one, therefore it is said, *and if there be any other Commandement it is all contained in this one word, love thy neighbour as thy selfe, and is said to be the fulfilling of the Law* t; So that if we will have one way of Baptisme, and lay aside all the rest, when as God hath diffused it in his Word into so many wayes, then let us also (on the like ground) take one of the Lawes of God, to be our rule to walk by, and lay aside all the rest, the one of these will prove onely the spirit of a Libertine to pick out one Law which he (according to the wisdome and *judgement* of the flesh) can best suit himselfe unto, and neglect and despise whatsoever crosseth his carnall appetite in all the rest; and the other is that great and cruell Spirit of bondage that prepares a yoke that all mens necks must bow under, and be subjected unto, or else undergoe the penalty whatever it is u. A like Doctrine also is that of the guifts of the Spirit, attributing one guift to one man, and another guift to another, and may not be doubtfull of his condition, estate or office in the Church, if he have any one of them which they unskilfully gather from those excellent places (wrested as they doe all other Scriptures to the sleighty healing of soules) where the guifts of the spirit are set forth by a trim allusion unto the parts of a mans body, shewing the harmonicall relations and distinct use and exercise of them, concluding, *that if all were an eye, then where were the hearing? and if all were an eare, then where were the smelling* x? from such places as these concluding, that one man hath one guift, and another man hath

q *Exod.* 34. 27.
r *Deut.* 10. 4. *Iam.* 2. 10,
s *Hos.* 8. 12.
t *Rom.* 13. 8, 9, 10. 1 *Tim.* 1. 5.
u *Mat.* 23. 4. 1 *King.* 12. 11. 14. *Acts* 9. 14.
x 1 *Cor.* 12 17.

another gift, wee confeſſe the argument to be true in nature, that one man hath not every gift: but as true as that is in nature, ſo certaine and true is it in this alſo, that ſuch arguing in the things of God proceeds from naturall reaſon onely [y]; for we grant in the things of men, that he that is a father, is not the ſon, and ſhe that is a wife is not the husband, nor is he that is the maſter the ſervant: But if men will analize ſpirituall things with naturall, *we have no ſuch cuſtome, neither the Churches of God*, as the Apoſtle ſpeaks in a like caſe [z], yet this we know, that the members of the body, unto which our Apoſtle alludes, in their ſeverall and diſtinct offices, it is preſuppoſed that every body is indued with them all, elſe it were not a compleat body to be alluded unto [a], ſo alſo is it in the gifts of the ſpirit, every Chriſtian *that is compleat in Chriſt* is bleſſed with them both in their multiplication, and alſo in their concatenation in their harmonious relations one to another, and orderly operations diſtinct one from another; otherwiſe there would alwaies be ſtrange and unknown tongues in the houſe of God [b], in caſe that one ſhould utter himſelfe in a gift that all the reſt of the Church were not indued with; for, *that new name written in that white ſtone none can know but hee that hath it* [c]: So that, if any utter the myſtery of the Goſpell, according to any particular gift given in the Church, all the reſt muſt either have the ſame gift, or els they cannot know what is uttered, *But he that ſpeaks is unto them a Barbarian, and they to him* [d]: for, what gifts, offices, or abilities are diſtributed unto the whole body of the Church, are alſo proper unto (yea the very portion of) every particular member in it, or els *Chriſt were divided*, if hee were not that to every one that he is to any one, or to all: and we may as well deny all grace to any member, as one grace; for, if one, then any one; as the grace of juſtification, pardon of ſin, faith, or the like; which to be without, we know, makes a nullity of a Chriſtian; for, he cannot be a Chriſtian without ſuch grace. Againe, if every one ſhare not alike in all grace, then *Chriſt cannot be all in all* [e], (which honour the word

y *Iude* 10.

z 1 *Cor.* 11. 16.

a *Mat.* 6. 22 23.

b 1 *Cor.* 14. 1, 2, *to* 19.

c *Rev.* 2. 17.

d 1 *Cor.* 14. 11.

e *Col.* 3. 11. *Eph.* 4. 6. *Eph.* 5. 9.

word gives unto him) which he cannot be, if he were part in one member, and part in another; therefore you have the spirit multiplied, for *the seven spirits of God are before the throne*[f]: you have it also contracted; for *it is but one Spirit*[g]: so that it is seven which implies the perfections of it, or fulnesse of its going forth in all its operations, as that number seven in Scripture signifies: and it is but one, to shew the unity and necessity of it, in all its works to be the same[h], *which one if any man have not, the same is none of Christs*[i]; *for if any man have not Spirit of Christ he is none of his*: yea that number seven in Scripture sometimes signifies weeks, as where the *Law appoints the feast of weeks or of sevens*[k], as the word may rightly be rendred: which number is given to the Spirit of God before the throne, to declare, that as the word went out at the first, in the framing of heaven and earth, in the whole, and every particular creature, and operation in the Universe, within the compasse of seven dayes; so also doth the Spirit of God go forth, whereever, or in whomsoever it is, in the whole, and every particular work and operation in the new creature, or in that creation of God[l], in that seven-fold operation which is given to every particular Saint, as well as unto the whole body of the Church; *for if any man be in Christ he is a new creature*[m]: And as there are multitudes of creatures in heaven and earth, whence it is said, *that every creature groaneth and travelleth in paine*[n]; so also the whole is but one creature, and therefore he saith, *The creature it selfe* (speaking as of one) *shall be delivered from the bondage of corruption into the glorious liberty of the sonnes of God*[o], or in the singular number, into the glorious liberty of the Sonne of God: it is every creature (in the plurall number) as one creation consists of so many; and it is but one, as so many creatures make but one work of the creation: and if God teach us not this art of multiplication and abbreviation in the word of God, and in every Ordinance in the opening of it, we can never attaine to that of the Apostle (the duty of all skilfull and faithfull Ministers) *to declare unto the flock of God the whole minde*

f *Rev.* 1. 4.
g *Eph.* 4. 3, 4.
h 1 *Cor.* 12. 4. *to* 11.
i *Rom.* 8. 9.
k *Exod.* 34. 22. *Deut.* 16. 10, 16. 2 *Chron.* 8. 13.
l *Rev.* 3. 14
m 2 *Cor.* 5. 17.
n *Rom.* 8. 22
o *Rom.* 8. 21

p *Acts* 20. 27. *minde and counsells of God* p; for if wee preach not whole Christ out of every Scripture, we open not the Scripture, to run cleare unto the flock, but *puddle the waters, and such as puddle the waters, will also push with the horne at the sheepe of Christ* q: for, every word of God, that is, every Scripture,

q *Ezek.* 34. 18. *to* 25. composed into one proper head, whether in way of Historie, Prophecie, Proverb, Parable, or the like, proposeth whole Christ unto us; and so also doth every Ordinance, exercise or gift of the Spirit, truly understood, published or practised in the house of God: and if we set forth Jesus Christ, *we declare the whole counsell of God; for he is the mind and will of the Father*, not in part, but wholly and complete in the whole, as also in every part: for, in his *incarnation* whole Christ is comprised therein, as also in his *divulging and opening of the minde of the Father*, whole Christ is composing in that his preaching, *in his death*, whole Christ, in his resurrection whole Christ, in his intercession whole Christ, in his *Kingly Office* whole Christ, in his *Priestly office* whole Christ, *in his Propheticall Office* no lesse then whole Christ, *in prayer* whole Christ, *in his fasting* whole Christ, *in his temptations* whole Christ; yea thus it is in every point that concernes Christ; and all things in the religion, wayes and worship of God have no lesse reference and respect unto Christ, that word of life, in their ordination, consecration, publication, dispensation, exercise and practice of them, then all the creatures in

r *Psal.* 33. 6,7,8,9,10. *Psal.* 119. 89,90,91. heaven and earth have respect unto that *word of God in their creation, conservation, and orderly gubernation unto this day* r, which made, sustaines, and upholds them all: and as it is in the art of Philosophie, that in the full and accurate discussing of any particular creature, in its nature, operation, and office, relations and respects, we must bring in the whole creation, to set it forth to perfection: so is it in the things of God; there is no particular *in that new creature*, that can be discussed

s *Heb.* 1.3. unto edification and comfort; but whole Christ is brought in, *who is the perfection and brightnesse of the Fathers glory* s, *els is not the mystery of God declared, the word of God interpreted, nor the kingdome of heaven opened unto believers, and the beloved of God.* So also in the opening of the mystery of iniquity

iniquity [t], every point and particular therein skilfully handled *by him that hath the key of that bottomlesse pit* [u], is the very in-let of Satan, yea the proper power and kingdome of darknesse, and compriseth that whole brood and generation of that man of sin, and is that way of annullity, vastation, and emptinesse of the Sonne of God: For, as certainly as *Satan found nothing of himselfe in Christ* [x] *our Saviour*, so is nothing of Christ found in that Sonne of perdition, neither in the whole, nor in any particular of him: so that in every point his sin is as capitall, and of no lesse headship, then is the putting to death of the Sonne of God, whose life (in the least) is no wayes found in him; thence it is that the proper office of Christ assigned by God, *is to crush the head of the Serpent* [y], so that he never goeth out in his true office of ministerie, but he strikes at the very head of Antichrist; for there is no sin that reignes in any of the sonnes of men, that hath not in it the headship and domination of Antichrist; for it is of no lesse guilt and crime, then *is the putting of the Lord of heaven and of earth unto death* [z]: So that those that strive and contend against sinnes that are not capitall, yea the very force and head of Satan in that man of sin, they never go forth in that Office and Ministery of the Sonne of God; *for the seed of the woman is onely assigned by his Father to breake or crush the head of the serpent* [a]; and at lesse he never strikes, then at the ring-leaders to death and destruction, yea at such as destroy, and *crucifie the Sonne of the living God* [b]: and yet notwithstanding, it cannot properly be said that Satan foiles or overcomes the Sonne of God, but is foiled and overcome himselfe, for *Michael and his Angells overcome the Dragon and his Angells* [c]; therefore he is said *to bruise the heele of Christ*, or as the word signifies, to crush the print of the foot-sole, that is, he denies unto himselfe that headship, power, and authority that is peculiar and proper to the Sonne of God, whose *Kingdome and power is not of this world* [d], and in denying that, he denies all the grace of the Sonne of God; for no man can any more receive or apply that righteousnesse of God

t 2 *Thes.* 2. 7.
u *Rev.* 9. 1, 2.
x *John* 14. 30.
y *Gen.* 3. 15
z 1 *Cor.* 2. 8
a *Isa.* 51 9. *Psal.* 74. 14
b *Heb.* 6. 6.
c *Rev.* 12. 7. *to* 11.
d *John* 18. 36.

God in Christ, by faith to his justification, then he can attribute and apply the power, and authority of God unto himselfe, for his headship and domination, *and so he crusheth the print of his foot-sole*, that is to say, he brings to nought that thing that at the first had the very print, image, and character of the Son of God upon it, for his heart confesseth, and his words and actions declare it, that the Lordship and dominion of the Son of God is another thing, then for the present he is conversant in and about, and this *negation* or deniall of the headship of Christ, sets him in direct opposition against Christ, seeking by all meanes to exalt himselfe in the power and waies of the flesh, which is
e 2 *Cor.* 3. 6. *according to the letter that kills* e, written in all mens hearts which is the very print of the foot-sole of Christ, declaring the extent and depth of his humiliation, the form whereof Satan crusheth, and bringeth to nought in himselfe, by deminishing of it in himselfe, making it of lesse extent then indeed it is, and so maketh the headship of Christ of no other use unto himselfe, but to give dimension unto his sin, *which*
f *Rom.* 2. 4, 5, 6. *kindleth wrath in himselfe for ever* f; for he that confesseth himself to be really and indeed that only bottomless gulf of
Gal. 4. 24. Christ his humiliation, cannot but acknowledge Christ to be really and indeed that onely and alone height of his exaltation, and therefore it is, that Christ crusheth the Serpents head, that is, extends the flesh unto its height and headship which cannot rest, unlesse by eating it may bee like
g *Gen.* 3. 6. God g, which disposition or condition Christ takes into unity with himselfe in us, which is the very depth and state of his humiliation, and hereby destroyes it, which act is his
h *Acts* 8. 33 great victory and exaltation for ever h, making it to bee of no other use, but meerly to give dimension unto his exaltation and glory for ever, that it may appeare unto the creature of what eminency, height, and dignity it is, which otherwise could not appeare.

But some will say, what though things be thus in Jesus Christ, which we willingly acknowledge, yet what is that to mee for my present comfort and peace? how may I know

P know that these things belong to my selfe? Let me in love answer, in the words of the Apostle in case of the resurrection, *Thou foole*[i]; canst thou give Christ a true forme and being in mans nature, and yet there is but one nature of man, which thou hast and art, *(for by nature wee are all alike*[k]) and yet canst not give him a forme in thy selfe? it is impossible so to be: So that, the forming of Christ without us, being in our selves destitute of his life, love, spirit, and power, is meerly imaginary, historicall, traditionall, and and that will vanish in time of need; and not reall, according to the dictate of the spirit, *in the power of faith, through which the Saints are kept unto, or in salvation*[l], *for hee hath a name given unto him that none can know but himselfe*[m]; and to affirme that we are able to give Christ a true forme and being, out of our selves doctrinally, and yet that he is not in our selves, operating and working effectually, is as much as to affirme, we can give Christ a true forme and being without mans nature, which the word of God knowes not, nor ever did; for he is that onely and alone way unto the Father[n], yea he had never the relation of a Sonne unto the Father, but through death; for if ever he had closed with the Father in any other way, he had never tasted death for us[o], *for the Lord our righteousnesse cannot change*[p] in any thing, then not in his relation unto the Father; so that it was ever through death, and he never had death but in us, which once granted, is the very in-let of life unto us for ever. Nay to conclude, we give Christ a true forme and being as he was framed in our nature in the wombe of the Virgin[q], and yet are destitute of his being framed and fashioned in our hearts and conversations[r] *by faith*, to our comfort in the edification of others, is all one, as if a man should affirm himself to be able to frame a place for the safety of a man in a rock impregnable, and yet himselfe could not be in safety thereby; *for Christ is that rocke of ages*[s]: where ever faith gives him his true proportion: further, to give Christ his true forme without us, and yet to bee without the comfort and fruit of his dwelling, and being resident in

i 1 *Cor.* 15. 36.
k *Ephes.* 2. 3 *Rom.* 3. 10. 11. 12.
l 1 *Pet.* 1. 5.
m *Rev.* 19. 12
n *John* 14. 6
o *Heb.* 2. 9.
p *Ier.* 23. 6. *Mal.* 3. 6.
q *Luk.* 1. 35
r *Gal.* 4. 19.
s *Deut.* 32. 18. 31.

in us by his grace (and that apparently) is as if a man ſhould affirm, that the eye is of uſe, and onely ſees for it ſelfe, but
t *Mat.* 6. 22 *Luke* 11. 34 not for the body in which it is, nor is of that uſe, as to be the light of it t, for the eye ſees properly for the body, rather then for it ſelfe; for, *If the eye be ſingle, the whole body is light*; yea the hand ſees to work, and the foot to walk, as apparently, as if ſuch a member were the eye it ſelfe, becauſe it is in the body. Now Chriſt is that eye, and that *fountaine of life and light*; *and in his light onely it is that wee ſee*
u *Pſal.* 36. 9 *light* u: even as in this naturall Sun, we cannot ſee it but by its own light, and if we ſee it ſo, we cannot but ſee it for, and upon our ſelves; ſo that if we ſee Chriſt in any reſpect, in his own light, we cannot but ſee him for our owne conſolation, (even in that reſpect, whatever it may be) yea and that in, and upon our ſelves; for the eye ſees not, nor hath that life and ſenſe of ſight, but as it hath confluence with the body; even ſo, our Lord never manifeſted that life and ſpirit of his, which is the light and revelation of himſelfe, but as hee hath confluence with that *body given unto him, or eare bored*
x *Pſal.* 40. 6 *Heb.* 10. 5. *thorough* x, by which he lives through death, and becomes light out of darkneſſe, which none but the Sonne of God himſelfe can either be, or performe: and thence it is, *that darkneſſe covering the face of the deep*, in that great morning
y *Gen.* 1. 2. *Iob* 38. 4. *to* 15. and early day in the beginning of the world y, teacheth us what it is; for the Spirit of God to brood upon thoſe vaſt waters of our nature, being in our ſelves no leſſe then that deep myſtery of iniquity; ſo that, as that word of command at the firſt, brought out light even out of that darkneſſe, ſaying, *Let there be light, and it was ſo*, or rather by that oath of interpoſition (which is taught therein, even from the beginning) which giveth light in our Lord for ever; for the word tranſlated [*Let*] ſignifies *ſo be it*, or *ſo it is*, or *ſhall be*, or *amen*, or *verily it is ſo*, having in it the vertue of an oath, binding over the creature, in the vertue and power of the word of God, to be obedient and ſubject thereunto for ever; even ſo that ſpirit, that gives life by Jeſus Chriſt, broods upon our nature, which in it ſelfe is corruptible (and in the depth

depth of death through our fall) brooding therein, and bringing forth that *light of life that is by Iesus Christ* z, whereby we are given to understand how to judge of that unity, and of those distinctions that are proper to that new creation of God, whereof *Christ is the beginning, or head* a, even as light gives ability to judge rightly of the forme and figure of all things in this present world; therefore the Apostle elegantly alludes unto that first worke in the creation of the world, in teaching of this doctrine, saying, *God who commanded the light to shine out of darknesse, hath shined in our hearts, the light of the knowledge of the glory of God in the face of Iesus Christ* b. So that the confluence of darknesse is the very production or propagation of light, the Sonne of God becoming that in us, which according to our light, is nothing but darkenesse, wee become that in him that is nothing but light; therfore the Apostle saith, *Ye were darknesse* (or as the word will beare, *ye are darknesse*) *but ye are made light in the Lord, walke therefore as children of light* c. Yea this questioning, whether Christ be ours or no, at present, is nothing else but that grand question propounded in the beginning, whether we have the image of God (making us correspondent unto his will in all things) or no, but must seek out some tree and fruit to make us wise, that we may attaine it, yet our Apostle affirmes *our Lord Iesus to bee the image of God* d, and that he was made so in our nature, yea in and for us e; therefore the question is the same that ever it was, and also the demurres and debates about it, and how to attaine it; are those proper reasonings of the woman and the serpent even to this day f; as also the issues thereof are the same g, and that is always the subject matter of his doctrine, the way of his instruction and counsell, when the woman, the weaker vessell h, yea that wisdome of man, and not of God *, holds dispute and discourse in point of religion, but when the manchild is brought forth, so as the woman holds no dispute with the Serpent, no more then a woman can hold dispute with any whether her travell be neare or no, but apply her selfe to the present work, in the height and greatest

z 2 *Cor.* 4. 6 *Ioh.* 1. 4, 5
a *Rev.* 3. 14
b 2 *Cor.* 4. 6
c *Ephes.* 5. 8
d *Col.* 1. 15
e *Col.* 3. 10.
2 *Cor.* 3. 18.
f *Gen.* 3. 1. 6 2 *Cor.* 11. 3
g *Gen.* 3. 7, 8.
Rev. 3. 17, 18.
h 1 *Pet.* 3. 7
* 1 *Cor.* 2. 4 5. 13. 2 *Cor.* 1. 12

greateſt pang of her labour[i], then that inſtructing and teaching (though ſlie and ſubtill ſerpent[k]) becomes a fierce, bloody, *red perſecuting Dragon*[l] *to her and her ſeed whereſoever they go*[m]; and ſo his doctrine is changed into diſcipline, ſeeking by that meanes to regulate and make perfect the world: ſee this point for the concluſion of it, in the ſimilitude of the operation of the minde of a wife to her huſband that is faithfull and true unto him, and alſo of one that hath broken the marriage bond; in caſe wee conceive, wee think we conceive and eſteeme highly of Chriſt, but queſtion whether his dignity and excellency be ours yea or no; for, a faithfull wife, hearing the praiſes of her husband, and his proweſſe and vertues ſet forth, ſhe rejoyceth, and it pleaſeth her better, then if ſhe were commended her ſelfe, becauſe his praiſes are hers, which in her ſelfe could not poſſibly be ſo eminent, ſhe being the weaker veſſell, as alſo true love ever gives honour unto the party beloved, and not to it ſelfe, which ſhewes that matrimoniall and conjugall tie and bond to be upon her; even ſo it is in the ſpouſe, in every particular believing ſoule, when Chriſt is praiſed in the Church, ſet forth and commended to be *the chiefeſt of ten thouſand*[n], *that onely and alone interpreter, that declares unto man his righteouſneſſe*[o], *that King of Saints*[p], *Prince of peace*[q], *Biſhop of our ſoules*[r], *that joy of the Lord, or that joy the Lord*, (as the word is[s]) *which is our ſtrength, that beloved and delighted in of the father*[t], *that Lord our righteouſneſſe*[u], *that captaine and high Prieſt of our profeſſion*[x], *yea the Lord hoſts or armies*[y]. When theſe things are given and aſcribed unto the Sonne of God alone, in the Church, and unto none elſe whatſoever, then doth the heart of the Spouſe delight it ſelf in him, and it is more quickening and reviving to her, then (if it had been poſſible) theſe things might have been aſcribed and attributed unto her ſelfe; for the very nature of this *contract, faith, or conjugall love is ſuch*, that if *John Baptiſt* be but yet in the *wombe of* Elizabeth, *an alliance or coſin unto the Virgin*, hee cannot but *ſpring in the wombe at the voice of the mother of our Lord*[z], ſpeaking in commendation of that Son

i *Rev.* 12. 2.
k 2 *Cor.* 11. 3.
l *Rev.* 12. 3, 4.
m *Rev.* 12. 17.
n *Cant.* 5. 10
o *Iob* 33. 23
p *Deu.* 3. 2
q *Heb.* 7. 2.
r 1 *Pet.* 2. 25
s *Neh.* 2. 10
t *Pro.* 8. 30, 31.
u *Ier.* 23. 6.
x *Heb.* 3. 1.
y *Pſal.* 46. 7 11.
z *Luke* 1. 41. 44.

Son of God conceived in her womb; yea this conjugall love takes not delight but in the praises of the party beloved [a], so that it is onely the work of the Spouse to set forth the practises of Christ in her owne weakneſſe, imbecility, and ſubmiſſion unto him in all things, and it is that part and worke that the Son of God hath taken upon himſelfe to give teſtimony of his owne glory, workes and operations of himſelfe in her, in all the waies wherein hee leads her [*], therefore it is, that our Lord affirmeth, *they that honour me, I will honour them* [b]: but the hearts of ſuch as have *broke the Covenant of God* [c] *and the faith of Marriage*; whatever may be ſaid of her husband it doth her no good, unleſſe ſome commendation be given to her ſelfe, or to her harlot: thence it is, that the titles, offices, vertues and operations, that are in Jeſus Chriſt are nothing unto us according to our owne naturall and carnall thoughts, unleſſe we can have them of our owne creation, forming, faſhioning, poliſhing, and ſetting up in our ſelves, and others beſides himſelfe, and when we have adulterated, and given that to another which is peculiar unto himſelfe alone, then we can delight in, and make merry with them, and never thinke too much of their praiſes, as the ſpirit of every Adulteſſe doth, which was the ground of apoſtatizing Iſrael of old, his dancing about the calfe when it was of that forme *which the Leviticall Prieſt had ſet upon it* [d], *who was of that order of Aaron* [e], *and not of this order of our Melchizedeck* [f], who is onely inſtaled *by this oath of interpoſition, and never Miniſters but by vertue of it* [g], which doth infallibly and undeniably (according to the grounds of faith) binde God and man together through Chriſt, in whomſoever it ſpeaks according to the teſtimony thereof, or elſe no judgement is paſſed in the houſe of God, according to the miſtery of godlineſſe, and thus much for the preſent, in way of explanation of the oath of interpoſition: the next thing noted in the Text, is the unchangeable nature of this oath of interpoſition, laid downe in theſe words:

a *Can.* 4. *Can.* 5.10. 16.

* *Iſa.* 43. 1, 2, 3.

b 1 *Sam.* 2. 30.

c *Pro.* 2.16, 17.

d *Exod.* 32. 4, 5, 6.

e *Heb.* 7.11.

f *Heb.* 5.10.

g *Heb.* 7. 21, 22, 23, 24.

And

and will not repent.

That is to say, will never change the nature and forme of this Oath, nor the manner and way of the administration of it; for it is never found but onely in one, namely in that unity that is between God and man in Jesus Christ, therefore he sweares by nothing but by himselfe, that is, by that which is himselfe, *for he cannot sweare by a greater, therefore he sweares by himselfe* [h], it is true also, and shall never change, that it is never ministred but in divers, and therefore *it is an Oath of Confirmation* [i], which implies that to be within the bounds of it, which by nature (in it selfe) is not sure and setled [k], as also *it is an end of all strife* [l], which cannot be but with respect to more then one, so that it is one in substance in respect of the being of it, and it is also divers in the composition or natures found therein in the administration of it, so that whereas *he is God*, it is not without *being made man*, and if *he be Spirit* [m], it is not without his *being made flesh* [n], *if he be heavenly*, it is not without his *becoming earthly* [o], *if he be immortall*, it is not without *his being made mortall* [p], *if he be strength*, it is not without his *becoming weaknesse* [q], *if he be life* [r], it is not without *death* [s], so that it is ever one in respect of subsistance, and of this he never repents, or turnes from it, and he is divers in respect of Administration, for if he set forth his *Kingly Authority*, we are all *submissive and obedient Subjects* [t], if he appeare as *a Lord*, we are all as *servants*, if as a *Priest*, wee all bring unto him that which is *sacrificed and slaine*, if as *a Shepherd*, we all *heare his voice as a flocke* [u], if as *a Prophet*, wee all are found *sitting in silence to learne* [w], if as *a Law-giver*, *we meekly sit at his feet to receive the word at his mouth* [x], if as one that *heareth prayers*, then *all flesh comes unto him* [y], for we bring unto him nothing but our own infirmities and weaknesses, and this (being divers) in the Administration of this Priesthood he never changeth, repents, nor in the least turnes from it, in any age, in any person, or in any manner of thing that concernes it [z], whatever he may by any, or in any

h *Heb.*6.13 14.15.
i *Heb.*6.16
k *Heb.*6.17
l *Heb.*6.16.
m 2 *Cor.* 3. 17.
n *Iohn* 1.14
o 1 *Cor.*15 49.
p 1 *Cor.*15. 43,44.
q 1 *Cor.* 1. 25.
r *Iohn* 1.4.
s *Rev.*13.8.
t *Iohn* 10.3, 4,5.
u *Psal.*65.1
x *Deu.*33.3
y *Psal.*65.2
z *Heb.*7.24 25.

any age take up and use for the conveyance of the knowledge and faith of this unto our soules, by acting to, or alluding unto things obvious, and apt to take hold of these outward senses of ours, and whosoever taketh upon him to Minister unto *the flocke of God* [a], as another person, thing, office, calling or estate, then is freely given unto, or put upon every one of the Saints by Jesus Christ, he never ministers by vertue of this unrepentant Oath that abideth for ever, but intrudes himselfe into that which is proper and peculiar to the Son of God alone, according to that usurping spirit and power of Antichrist [b], in what place or age soever he ministers [c], nor can he propose himselfe unto God in his private studies as a learner of him, or in his prayers as one in absolute want and necessity, to be onely supplyed by him, or in any of his deliverances, as weake and fraile in himselfe to give the glory to God alone further then in all his Administrations in the house of God, he can reckon and accoume of himselfe, the very same in all respects with any of the flock of God, without which he cannot give the Son of God his due respect and glory, and as it is in the breach of the Law, *he that transgresseth in one breakes all* [d], so is it in this point of glory, if we detain it in one point, we detain it in all: from this ground it is, that our Apostle affirmes, *that he is all things in all men*, for so the word is rightly rendred [e], *that by all manner of in all wayes I might propose salvation*, so as to take hold of one or other in every thing delivered, and this (saith he) *I do for the Gospells sake, that I might partake of it together with you* [f]; so as that whatever you are, or have, I am and have the same with you, and whatever I have or am, you are and have the like; *for they that run in a race run all, but one onely receives the price* [g]: so that we are all runners alike in our selves, by nature infinitely short of that gole, but one onely hath the glory of winning the gole, and *that is Christ alone*, and deserves and hath obtained like praise in all the Saints that he hath in any one and like in any one, that he hath done in all [h], therefore saith, the Apostle, *so fight I, not as one beating the ayre* [i], as though

a *Act.* 20. 28

b 2 *Thes.* 2. 4.

c *Ioh.* 38. 45

d *Iam.* 2. 10

e 1 *Cor.* 9. 22.

f 1 *Cor.* 9. 23.

g 1 *Cor.* 9. 24.

h *Eph.* 1. 22, 23. *Eph.* 4. 14, 15.

i 1 *Cor.* 9. 26.

I ſtruck at things upon uncertainties, as though I knew not that it is ſo with you as it is, as abſolutely as I know what is in my ſelfe: But ſaith he, *I beat downe* (not another) *but my body* [k], intimating, that whatever he toucht in them, he toucht alſo in himſelfe, inſomuch as by natnre he was the ſame, leaſt ſaith he, *whileſt I preach to others, I my ſelfe ſhould be a reprobate* [l], that is, rejected from, or excluded out of that grace which is propounded unto you, which I muſt neceſſarily be in ſome thing, and then in all things, if I be not the ſame with you, and you with me in all things that concern the grace of the Goſpell; ſuch is that body which the Saints or Miniſters of Chriſt doe beat downe, which gives to every one the ſame image and forme by nature that it gives to any one, namely, *that body of ſin and of death* which our Apoſtle complaines of [m], but in ſo complaining, ſeeth it *adorned with the glory and Lordſhip of Jeſus Chriſt* [n], for without this body of infirmitie, the ornaments of the Son of God, could never be put upon us, for if we were not *ſin* by nature, there could be no appearing of his *righteouſneſſe* [o], no more then a garment can be worne for ornament without a materiall body, yea, if we were not *folly* in our ſelves [p], no way could be for that fulneſſe of the *manifold wiſdome of God*, to be exerciſed in us [q], if we were not *weakneſſe*, no appearance of his *power upon us* [r], if we were not ſorrow *in our ſelves, the joyes of ſalvation could not finde place in our hearts*, if we were not *ſhame* by nature, *his glory and honour* could not be lifted up and advanced in us [s], if we were not *death*, no place for the life *of the Son of God* to make it ſelfe manifeſt [t], ſo that if any deny himſelfe, any of thoſe infirmities which mans nature is by ſin ſubjected unto, he denies unto himſelfe likewiſe, *that long and beautifull white robe which is put upon all the Saints by Jeſus Chriſt* [u], and if we deny unto any of the Saints any office, excellency, or dignity in the houſe of God, that others are ſharers of, and exerciſed in, then do we alſo deny unto ſuch that compleat body of infirmities, *that all by nature are wrapped up in* [x], which is the very way of putting on all the precious ornaments and exerciſes

k 1 *Cor.* 9. 27.
l 1 *Cor.* 9. 27.
m *Rom.* 7. 24.
n *Rom.* 7. 25
o 2 *Cor.* 5. 21.
p 1 *Cor.* 3. 18. 19.
q *Eph.* 3. 10
r 2 *Cor.* 12. 10.
s *Iſa.* 61. 3.
t 2 *Cor.* 6. 9, 10.
u *Rev.* 7. 9, 10, 13, 14.
x *Eph.* 2. 3.

ercises of the Lord Jesus [y], therefore it is, *that in the dissolution of this earthly Tabernacle, we have a building not made with hands, but eternall in or of the heavens* [z], *nor doe we desire to be unclothed, but clothed upon, that mortality may bee swallowed up of life*: that is, we doe not desire our weaknesses and infirmities to be so anihilated as not to be, for then there were no body whereupon the heavenly ornaments are to bee put, but we desire to be so clothed upon, that nothing but the truth, power, holinesse, life and glory of the Kingdome of heaven may appeare upon us, which is the *swallowing up, devouring, or destruction of mortality by life* [a], of such nature is the ministration, that is unrepentant, being exercised according the office of our high Priest, *entred within the vaile, yea into very heaven it selfe* [b], *which is after the order of Melchizedeck*, and all other waies of Priesthood and Ministration will find a time of repentance and change, *being onely after the order of Aaron* [c], making difference in the creature of the dignity and office of the Son of God in the Church, and so indeed *speakes evill of dignities*, or deny and vilifie that one dignity that is not found but in the Son of God alone [d], which is only made manifest and multiplied in our nature [e], which being lessened, or vilified in any one is so in all, *for his seamlesse coat admits of no division, but according to lot, or proper and peculiar inheritance*, goeth whole and entire, without the least fraction, to whomsoever it fals [f]; and hence it comes to passe, that the Lord can never repent of, change or alter this Priesthood and Ministrie, because his whole mind and will is fully completed and perfected, for ever in his Son, in whom or in what point soever this oath, office or Ministry appeareth [g], for the Son holds correspondency with the Father in all things [h], insomuch that the Father may as well repent or change from being that which he is, as to repent of, or change this Oath and Ministrie, therefore our Saviour saith unto *Philip, I and my Father are one* [i], which this oath of interposition onely comprizeth, who are never without the product and bringing forth of the spirit [k]: But to conclude this point, when it is said, *that God re-*

y *Rom.* 13. 14.
z 2 *Cor.* 5. 1
a 2 *Cor.* 5. 4
b *Heb.* 9. 24
c *Heb.* 7. 11
d *Jude* 8.
e 1 *Pet.* 1. 1, 2.
f *Psal.* 22. 18 *Joh.* 19. 24
g *Mat.* 3. 16, 17.
h *Joh.* 17. 18 2 *Cor.* 3. 1, 2, 3, 4, 5, 6.
i *Joh.* 17. 21, 22, 23.
k *Joh.* 14. 9, 10.
l *Joh.* 5. 7.

repenteth l, we are to understand, that he who by nature according to his creation, was made in the Image, yea, was made *the Son of God* m, insomuch that hee that was the Son of God, Child of peace n, and Heire and Inheriter of life o, is now changed; yea that person that by creation was the Son of God p, *is now become the son of perdition* q, *child of wrath* r, *and inheriter of death* s, and thus turning from God, yea thus changing from righteousnesse unto sin t, from life to death u, from the image of God unto Satan x, making himselfe the very wickednesse and abomination of all the earth, as those were in the days of *Noah*, in whom this point of Gods repenting is taught and declared unto the world, which indeed is the wickednesse and destruction of that old world y. This repentance or change is really true, not onely in change of action, but of minde and will also, and is in all points ever to be repented of, in the way of that sonne of perdition, even as it is also really true, in that way of faith in the Sonne of God, that he was made of no reputation *, a curse a, sin b, death c, a man of sorrowes d, a scorne e, a proverbe f, a by-word g, a hissing h, putting out of the lip, a nodding of the head i, an abject k, a derision and shame of the people l; even he is changed or turned from that estate, into all the glory m, righteousnesse n, wealth o, peace p, honour q, and dignity of heaven r, yea *the glory of the onely begotten Sonne of God, full of grace and truth* t, and this turning and change is also as absolute, reall and true, and is that change, or repentance never to bee repented of; yea it is the very oath and covenant that installs into this office and Priesthood, which can never bee altered, changed, or turned from; and therefore the forme of this oath is uttered in these words,

Thou art a Priest for ever.

Wherein are two things considerable: First, the manner of installment, *Thou art a Priest:* Secondly, the continuation, or duration of it, that is, *for ever.* In the first, note the peculiarity of the phrase, *Thou* art a Priest, which is as peculiar as this, *the onely begotten of the Father* x, *the first-borne* u, *the heire*

R

l *Gen.* 6. 6
m *Lu.* 3. 38
n *Luk.* 10. 6
o *Mat.* 19. 29
p *Luk.* 3. 38
q 2 *Thes.* 2. 3
r *Eph.* 2. 3.
s *Rom.* 8 6.
t *Eze.* 18. 24
u *Rom.* 7. 9.
x *Isa.* 14. 12
13, 14.
y *Gen.* 6, 4, 5
* *Phil.* 2. 7.
a *Gal.* 3. 13.
b 2 *Cor.* 5. 21
c *Ps.* 22. 15.
d *Isa.* 53. 3.
e *Ps.* 22. 6, 7
f *Ps.* 69. 11.
g *Ps.* 44. 14.
h *Lam.* 2.
15, 16.
i *Psal.* 22. 7.
k *Psal.* 22. 6
l *Psal.* 109. 5
m *Ioh.* 1. 14
n 1 *Cor.* 1. 30
o *Col.* 2. 3.
p *Eph.* 2. 14
q *Heb.* 7. 26
r *Iohn* 1. 14
s 2 *Cor.* 7. 10
t *Iohn* 1. 14.
u *Rom.* 8. 29

heire of all things x, or the like; and therefore can be given unto none but unto the Sonne of God alone. Againe, note the universality of it also; for it hath a like scope and universality in it, that such phrases have, as these, viz. *Thou shalt have none other Gods before me, Thou shalt not make a graven image, Thou shalt not take the name of God in vaine* y, and the like; which phrase implies every one that will worship God aright: so is it here in this phrase, *Thou art a Priest*, for it is peculiar, and proper onely to Christ alone, and can be given to no other, no more then the keeping of every Law of God can be given to any but him alone: it is also common, and universally to be given to *him*, in whomsoever the faith of the Sonne of God is found, without any restriction, exception or limitation, more then the Commandement hath, to take hold of all that will be true worshippers, wherein wee may admit of none at all, upon paine of prevarication of the Law of God: so that the whole office of Priesthood (*that is not according to the carnall Commandement, but according to the power of an endlesse life* *) dependeth solely upon the faith of the Son of God: And as none can take this Office upon himselfe, *but he that is called of God, as Aaron* a, even so none can reject, nor put this office from himselfe, that hath the faith, subsistance, or calling of the Sonne of God, wherein hee himselfe commeneth, or is of the same calling, which is b ever found in whomsoever Jesus is found as a Saviour; therefore the Apostle by an holy and trimme allusion unto *David* (noting thereby our spirituall *David* in his Sonne) declares what the proper ground of the Ministery of the Gospell is, and how the Sonne of man, subject to death, infirmities and sore troubles (as *David* was) comes to make manifest that word of life, and minde of the Father of eternity, *which is onely by faith or subsistance in the word of God*, whereby that which is temporary, makes known the minde and will of Eternity; and therefore hee saith, as it is written, *He believed, and therefore he spake*; that is, as it is *translated*: for so much the word *written* signifies, to translate a thing from one to another, that is, Eternity is

x *Col.*1.18. *Heb.* 1.2.

y *Exod.* 20. 3. *to* 17.

* *Heb.*7. 16

a *Heb.*5.4.

b 2 *Tim.*1.9 *Heb.*3.1.

c 2 *Cor.*4. 13.

translated, and made over unto that which is temporary and that which is temporary is translated and made over unto that which is eternall, so as the Son of Man *believed, or had his being or subsistance in the word of God*, by vertue whereof hee spake in such sort as being truly temporary, and in time, yet did he publish and make knowne the minde of eternity unto the world, which is before and after all time, whereupon our Apostle gathereth and concludeth assuming the same prerogative and priviledge unto himself, and the rest of the Apostles or Leaders of Christ in his members, *we also believe*, speaking in the plurall number, *and therefore we speake*, so that the singularity and also plurality that is in the faith of the Son of God, is one and the same in whomsoever it is [d], and therefore must necessarily worke into the same office, operation, dignity and revelation of the same Son of God [e], for we must either have the office, operation, dignity, and revellation of that which is in Christ Jesus the Son of God, or else we cannot be subjects, and injoyers of the Kingdome, blessednesse, and happinesse of God, no more then he could undergo the curse without taking unto himselfe, and being possessed of all that evill and misery that naturally is in us, in which act of taking our evills he overcomes and destroyes for ever, what naturally is in us, and in our being possessed of his blessednesse, wee deny our selves and live unto whatsoever is in him, so that there is one thing overcome in this Priesthood, that is our selves, and one thing revived and lived unto, which is God, which must of necessity be effected wherever Christ appears, and therefore the Priesthood is the same in every particular, (that it is in any one) that is of the faith of Jesus, in whom he makes himselfe manifest; and so much for the peculiarity and generality of this office, noted in that phrase, *Thou art a Priest*: The second is the duration and continuation of it, noted in these words, *a Priest for ever*, or a sacrificer for ages, generations, as the words will bear, noting in the word the nature of his office, that is, to sacrifice and slay the flesh *in all the lusts and affections thereof* [f], *that so the*

d *Iude* 3.
*Eph.*4 5, 6.
e *Heb.*13.8.
f *Gal.*5.24.

the Spirit may be ſaved in that day of the Lord Jeſus [g], namely, that that ſpirituall frame and fabricke of the houſe of God may bee preſerved, and maintained *not after the luſts of men, but according to the good will of God* [h], and this is upon oath *to endure for ever*, or in all ages and generations, for this manner of Sacrifice and Prieſthood hath ever had the preheminence in the houſe of God, and amongſt the Sons of God, in whomſoever have been of the race and generation, age or pilgrimage, of that beloved of the Father in this world through faith in his blood [i], and therefore it is, that he brings in the orderly courſe and diſpoſition of it to be according to the order of *Melchizedeck*, noted in theſe words:

g 1 *Cor.* 5. 5

h 1 *Pet.* 4. 1, 2.

i *Pſal.* 24. *the whole Pſalme.*

After the order of Melchizedeck,

S Which words are taken out of the booke of *Geneſis* [k], or Generations of the world, to declare, that the ſame Prieſt and Prieſtood was in the daies of *Abraham*, which our Prophet applies to his owne times, prophecying alſo of the dayes of Jeſus Chriſt, living upon the earth in the daies of *Herod*, and *Pontius Pilate*; and the Apoſtle unto the *Hebrewes* [l] Comments both upon the Hiſtory in *Geneſis*, and upon the Prophecy in this Pſalme, applying all to live, and to be extant in his own daies, times and Miniſtrie, deſcribing and ſetting out the true Miniſtry of Chriſt, from the condition or manner of his Perſon or being, which he ſaith, *is without father, without mother, and without deſcent, having neither beginning of daies, nor end of life, but made like unto the Son of God, abideth a Prieſt for ever*, or continually, ſo that according to the times, ages, and generations that the Son of God abides or remaines, whether paſt, preſent, or to come, of ſuch duration hath this Prieſthood been, and ever ſhall, for never was, nor ſhal be any other acceptable unto the Father, whatever men according to their owne naturall reaſon and wiſdome of the fleſh, ſeem to thinke, and embolden themſelves in, to ſpeake of the changes and alterations of it, which God himſelfe by our Apoſtle affirmes as well as by this Prophet *to be perpetuall, or without any inter-*

k *Gen.* 14. 18

l *Heb.* 7.

miſſion

mission at all, (as the word signifies) so that such as the person or being of Christ is, such also is his Office and Ministery; but the Person or being of Christ (*our Melchizedek*) is without father and mother, so also is his office and Ministery: now the person or subsistance of Christ, is without father, (on this wise) for the holy and pure God never begot or produced any thing of the flesh, which the Word was made [m], and tooke it into unity with it selfe, without which Christ is not, that is, the father never produced or propagated any weakenesse, infirmity, or frailty which is properly that flesh that the word tooke into unity, for he bare our sins, and carried our sorrowes [n], and was made subject to our frailties and infirmities which are not without, but in these materiall soules and bodies of ours [o], which heartsores, sicknesses, and sorrowes [p], God could never produce, *who is the fountaine of life* [q], no more then a pure fountaine can send out uncleane and corrupt waters [r]; therefore as he sustained our infirmities and weaknesses, he was without father; for he was never produced, propagated, or generated after the flesh, nor received the least spirit or livelihood according to the flesh, but altogether according to the spirit, *For he was borne not of blood, nor of the flesh, nor of the will of man, but of God* [s]: and therfore in regard of the flesh, which indeed he became, he was without father; for he never lived after it, nor was begotten nor brought forth according to the lusts and desires thereof. Now such as he is, such also is his Office and Ministerie; for any thing that may receive forme and being, preservation and continuation amongst men, by study, art, humane learning, tradition, or the like, it can be nothing of this Office and Ministerie, it is a higher seed, or generative vertue, that must produce and bring it forth [x], or els no Office nor Ministery of our high Priest at all [y]. He is also without mother, *for he was made flesh,* and yet that which he truly was, never did nor ever can conceive, cherish, or bring forth the Son of the living God; For, *the flesh, or the naturall man, conceives not the things that are of God, for they are spiritually to bee conceived, discerned, and*

m *Ioh.* 1.14

n *Isa.* 53. 4.
o *Mat.* 26. 38.
Luke 24.39 40.
Psal. 22.16
p *Mat.* 8.17
q *Psal.* 36.9
Jer. 2.13.
r *Iam.* 11. 12.
s *Iohn* 3 6. *Ihn* 1. 13. *Iohn* 1.14.

x *Iam.* 1. 18
y *Luk.* 1.35
z *Iohn* 3.9

brought

brought forth *, which the flesh is not, neither can it doe it; so that the word of God ministreth nothing, in the being or subsistance of Christ, to add any thing unto the flesh, or unto that weakneſse which hee tooke upon him; for then weakneſse should naturally flow out of strength, as out of its proper fountain, which it cannot do; nor doth the flesh minister any thing unto the Word of God, in this bringing forth of Christ, in the conception or cherishing thereof, for then should it be a fountaine and cause of that, which is the fountaine and cause of all things: God then in the begetting of his Sonne adds nothing at all in ministring unto the flesh, nor the Spouse in conceiving of Christ addeth nothing in ministring unto the spirit, nor in the diminution or annihilating of the flesh; so that the great skill of the work is, to bring forth the one and the other, in direct opposition in all points, and that is the true forme of that infinite and eternall Sonne of God, which can never be done, but by the light of the Spirit: for nature cannot conceive the Creator to bee at an infinite distance and disproportion with his owne work, nor can this be seen, but the unity of them both is concluded; for the condition of the one, having lost the image of God, is of infinite emptineſse and vastneſse, because the losse is of an infinite nature and value, and that royall perfection of the other (that ever abides the same, and knows how to bring gain and profit out of all things [a]) is of infinite fulneſse and validity, so that these two become the very proper centers, receptacles, dwelling, and abiding places of one another for ever [b], *which is the swallowing up of mortality by life* [c], *and that victory of faith that overcomes the world* [d], and that wherein *death is swallowed up for ever* [e], and of such nature is the office and ministery of Christ in the house of God, otherwise it is not of the nature of this Priesthood, that is after the order of *Melchizedek*; for Christ and his Priesthood, Christ and his Ministery, Christ and his worship, and Christ and his Gospell are of such neare affinity and alliance, that if we take away the one, the other ceaseth, and therefore it is said, *that he is without descent al-*

* 1 Cor. 2. 14

a 1 Tim. 6. 6
b John 17. 21, 23.
c 2 Cor. 5. 4
d 1 Joh. 5. 4
e 1 Cor. 15 54. 55, 56, 57.

so,

f *Heb.* 7.3. *so* f, or without pedegree, kindred, ſtock or race, becauſe none can deſcribe a Prieſt, Office or Miniſtery of the Goſpell, but it is properly a deſcription of Chriſt himſelfe, nor can any deſcribe or delineate Chriſt Jeſus, but in ſo doing he deſcribes the Prieſthood, Office, and Miniſtry of the Goſpell, they being inſeparably involved each in another, therefore the Apoſtle deſcribing the grace or Miniſtery of the
g *Col.* 1.27. Goſpell, ſaith, *It is Chriſt in you, the hope of glory* g; ſo that we cannot deſcribe another of the ſame kin, ſtock, or pedegree, but we deſcribe the ſame grace in caſe we ſpeak accor-
h *Titus* 1.1. ding *to the faith of Gods Elect* h, therefore he is without ſtock or kindred, in regard it is not any other but one and the ſame that is ever, even in all ages ſet forth and propoſed unto the world, therefore the word tranſlated pedegree, or kindred, ſignifies as well the begetting of an Anceſtor or Predeceſſor, as the begetting or bringing forth of a Succeſſor, for Chriſt is brought forth in us (that are but of yeſterdaies continuance i) in reſpect of his infirmity and frailty,
i *Iob* 8.9. *Pſal.* 90.4. and we are brought forth in him that *is that great Anceſtor*
k *Dan.* 7.9 13.22. *from all eternity* k, in reſpect of his wiſdom, goodneſſe, power, and glory, therefore it is, that *Abraham* that great An-
l *Rom.* 4.11 ceſtor and Father of the faithfull l, in whom the very top
m *Mat.* 1. 12. or head of the generation of that Son of God takes its beginning m, yet this Father *Abraham* who *had the Promiſes or*
n *Gen.* 12. *Covenant* n, as being the head and fountaine of it, yet even
Rom. 9.4.5. he himſelfe *paid Tythes unto this Melchizedek* o, *and was bleſ-*
o *Heb.* 7.9. *ſed of him, and without all contradiction the leſſe is bleſſed of the*
p *Heb.* 7.6, 7. *greater* p, ſo that in our Father *Abraham* q, or *in our everlaſting Father* r *Jeſus Chriſt*, preached unto us in him, is conſide-
q *Acts* 7.2. red both this Predeceſſor and Succeſſor, yea he that is the
r *Iſa.* 9.6. leſſer or the leaſt, and alſo the greateſt, of *yeſterday*, and alſo
s *Rev.* 22. 13. of *eternity, even that beginning and ending, that firſt and laſt* s, declared unto us in holy Scripture, *and beſides him there is none*; ſo of no kindred, linage, or deſcent, therefore this office and Miniſtery is farre greater then the Leviticall Prieſthood which is by *Levi, who in the loynes of Abraham paid tythes himſelfe*, that is, any Prieſt or Prieſthood *that is after*

the

the carnall commandement, and not after the power of an endleſſe life t, *or ſuch Prieſts as are taken away by death* u, and ſuch Miniſtries unto which a period muſt be put, and an end of it come x: theſe are not that Miniſtery or Miniſters, according to this order, and therefore in ſuch the grace of our Lord Jeſus is not advanced nor ſet up, for he can in no wiſe be reckoned up, nor accounted among thoſe kind of Prieſts *who received tithes of him that is the father of them* y; nor can he be reckoned up or accounted without his Office and Miniſtery, therefore cannot be of their kin and pedigree, neither in the one, nor in the other; therefore their Office and Miniſtery muſt alſo be reckoned up, and accounted to be of another kind and ſtock, then he and his Miniſtery is, and therfore muſt needs be barren, empty, deſtitute, and altogether void of him, *who abideth a Prieſt for ever* z; ſo that a Prieſt and a Miniſtery that will end both in the one, and in the other; yea a Prieſt and a Miniſtery that one may have a being without the uſe and exerciſe of the other, is not after the manner, nor according to the order of this our *Melchizedek*, but after the manner of man, and according to his art, skill, device and invention, which the wiſdome of the Sonne of God permits not, nor approves of; neither can it be had in account, reckoning, genealogie, kindred, ſtock, pedegree; or in the leaſt to be according to the deſcent, or proceed of it; but contrarily, as it is of man, ſo doth it tend unto man; breeding, or rather bringing forth meere humane principles, tending to the *crucifying of the Sonne of God* a, even as that Jewiſh Prieſthood ever did b, yea all Miniſteries being of that kinde in the root, beare the ſame fruit unto this day; nor can they doe otherwiſe, *For men cannot gather grapes of thornes, nor figgs of thiſtles* c; therefore is the Miniſtery of Chriſt further diſtinguiſhed from them all, being the Prieſt, as alſo the Office are ſuch, *who neither have beginning of dayes, nor end of life*; he hath no beginning of dayes, that is, though *the word was made fleſh*, yet he never began, nor propoſed a platform unto himſelfe, to live, or give light unto the

t *Heb.* 7. 16.
u *Heb.* 7. 23
x *Heb.* 7. 16
y *Heb.* 7. 6.
z *Heb.* 7. 24
a 1 *Cor.* 2, 6 7, 8, 9.
b *Pſal.* 2. 1, 2, 3.
c *Mat.* 26. 3, 4.
Iohn 12. 9, 10, 11.
d *Mat.* 7. 16

world after the flesh, although the Son of God was made the Sonne of man, yet did, he never breath as to live after the will of man, for if that had in the least been, then had the Prince of this world found somthing in him [k], *whereupon to fasten and kindle his temptations, which is impossible to be found in the Sonne of God* [l]: therefore is he truly said to be without beginning of dayes, becaus however he was a man, yet did never live for a moment after the will and naturall desires of man [m], who alwayes lives unto himselfe, but alwayes lived *according to the will and good pleasure of his Father* [n], *giving up himself wholly for the good of others* [o]: and of such nature is his Office and Ministery, that however it is exercised in and by men, yet hath it not the least forme, Embrion, or beginning according to man [p], that can come within the skill, art, or comprehension of *any naturall man in the world* [q]: therefore is it, that he saith by the Prophet *David, when I was formlesse*, that is, void of forme in the naturall understanding of all men [r], (like unto that Chaos in the beginning [s], although all that treasury and curious workmanship of heaven and earth were in it) yet saith he, *thine eye did see me* [t], that is, the light of the Spirit ever gives a forme and being unto our Lord, and spirituall *David* [u] in the Church: therefore saith he, *In thy register were all my members written, which were fashioned after the manner of curious needle-worke, or embroyderie* (as the word signifies [x]) *whileſt as yet there was none of them*: that is, none of them according to the flesh, or in such sort as the naturall art or understanding of man can give any forme or being unto them at all. And hence arise all those contentions that are about Christ in the world: for he is not in the least to be found, living, or giving light unto men for a day, no not for one moment, according to the flesh. And hence it is, that all are in contention in giving severall formes and figures for his production and bringing forth in the world: nor can any think or imagine, that any power and glory of his can greatly appeare in the Church, according to the apprehension of these contentious spirits, either till an ancient People called

k *Ioh.* 14. 30
l 1. *Pet.* 1. 19
m *Luk.* 22. 42.
Ioh. 1. 13.
n *Mat.* 26. 39. 42.
Mat. 6. 10.
o *Ioh.* 17. 19
Ioh. 10. 15. 17.
p *Pſ.* 139. 15, 16.
q *Iſa.* 64. 4. 1 *Cor.* 2. 9.
r *Pſ.* 139. 16.
ſ *Gen.* 1. 2.
t *Pſ.* 139. 16.
u *Ezek.* 34. 23.
x *Pſ.* 45. 14

called Jewes, be raiſed up, and revived againe, whoſe parts they are playing, as thoſe did to Chriſt, whileſt they ſo eagerly look after them, as the Jewes looked after him, or els that Chriſt muſt come, and live and reigne on the earth for a thouſand yeares, in that perſon borne of the Virgin *Mary*; ſo that as they have given him an earthly and humane form, ſo alſo they are looking for an earthly and carnall kingdom, or els they look for the glory onely in that laſt day of judgment, not knowing nor diſcerning in themſelves, *how the Prince of this world is judged already* [y]. Out of theſe diſtinctions of times and Peoples in the worſhip of God (whileſt God reſpects no place [x], time [a], nor perſon [b]) and out of theſe ſeverall formes and preſcriptions, of the manner of Gods worſhip, the men of the world make it too too manifeſt, what manner of Gods they worſhip: for, having carnallized the Sonne of God unto themſelves, they look after, and greatly contend for earthly and carnall formes and adminiſtrations in their worſhip; as for change of peoples and times, to perfect it and to bring it forth, even as though Iſrael of old ſhould never have looked for familiarity with their God, his great wiſdome, noble acts of power and glory to have appeared, and been made manifeſt amongſt them, untill ſuch time as there was a literall and hiſtoricall calling of the Nations, as alſo the incarnation of the Sonne of God in that wombe of the Virgin *Mary*; which had been all one, as to deny their owne ſalvation, untill ſuch times as ſuch things appeared, as thoſe did that knew not the preſence and power of them [c], and is moſt evident in all ages, that thoſe that ſtand upon formes, perſons, times, and places, ever do: therfore when the Apoſtle ſaw that inſcription written upon the Altar at Athens, *he beheld their devotion*, or as the word is [e], *he knew the Gods which they ſerved*, inſomuch that outward rites, formes, and figures, and carnall ordinances deſcribed and brought in, which may be comprehended within the mind of, and practiſed by a carnall and naturall man, ever declare, that ſuch *ignorantly ſerve and worſhip a God whom they know not*, whom they have carnallized unto themſelves,

y *Iob.* 14. 30
z *Iob.* 4. 19. *to* 24.
a *Gal.* 4. 9, 10, 11.
b *Act.* 10. 34, 35.
c *Act.* 3. 13, 14. 1 *Cor.* 10. 1, 2, 3, 4, 5. *Pſa.* 78. 29, 30, 31.
d 2 *Tim.* 3. 5.
e *Act.* 17. 22, 23.

 ſelves,

selves in all the waies and manner of his Worship, and so are *ever learning, but never able to come to the knowledge of the truth* [f]; but as this order of Priesthood is without begining of daies, so is it also without end of life, that is, as Christ lives being a man, yet never lived according to the minde and will of man, but according to the will of God, so hee also dies being true God, but never dies unto the Spirit and Life of God, but onely dies unto that which is the proper Spirit and reasoning of that which is meerly carnall and humane in man [g], which naturally is mans onely life, Christ dies then (being the Son of God [h]) in that he becomes, that which is death it selfe, having no life of God in it at all [i], yet it is as impossible that the life of the Son of God should be extinct for a moment, as it is for God to cease to bee, who gives being unto all things [k]; therefore must of necessity be without end of life: So Christ lives being a man, but as impossible to live after the will of man, or desires of the flesh, as it is that one onely Son of God should have two subsistences or beings [l], or *that one fountaine should send forth both sweet water and bitter* [m]; or that the Son of God should admit of such an emptiness in himselfe, as that somthing besides himselfe must fill up and replenish: so that the death of the Son of God is properly in man, (but yet accorcording to that interchangeable Covenant, mutuall act and intercourse of the operation of faith) is translated and transferred unto God, otherwise *death and sin could never be overcome, destroyed and swallowed up* [n]. The life also of the Son of mortall man is properly in God, but according to that forenamed mutual act & operation of faith, is translated and transferred even unto the Son of sorry man [o], otherwise *could righteousness and peace never have gotten victory*, nor the creature have attained an everlasting life and being with its Creatour [p]: So that as hee never hath beginning, in respect of the workes, waies, and devices of the flesh, so also hee never hath end, in the operations and Ordinances, according to the wisdom of the Spirit, in which the mystery of the Gospel appears to be this, that the very act of destruction

f 2 *Tim.* 3. 5, 6, 7.
g 1 *Pet.* 3. 18. *Eph.* 2. 15, 16.
h *Iohn* 3. 16 1 *Cor.* 2. 8.
i *Ephes.* 2. 1.
k *Iohn* 1. 1, 2, 3.
l *Acts* 17. 27, 28.
l *Deut.* 6. 4. *Gal.* 3. 20. 1 *Tim.* 2. 5.
m *Iames* 3. 11, 12.
n *Hos.* 13. 14 1 *Cor.* 15. 54, 55.
o *Col.* 3. 3, 4 *Phil.* 3. 20, 21.
p *Iohn* 4. 14. *Rom.* 6. 22, 23. *Iohn* 3. 36. *Iohn* 6. 40.

ction is the very act of reſtauration by Jeſus Chriſt; for the death and deſtruction of the Son of God, according to the fleſh in us, is our life and reſtauration in the Spirit through him, and this myſtery lying hid, the very name of the Croſs of Chriſt *becomes a feare, a terrour, a reproach and a ſtumbling ſtone unto all the world*, which comes to paſs, by that being taught for the Croſs of Chriſt, which is nothing elſe properly, but the jealouſies, ſuſpitions, feares, and terrours of Satan, concluding the Croſs to be a hard, heavy, ſhameful and uncomfortable thing, which is indeed the moſt glorious act or thing that ever was, or ſhall be done, or brought forth by the Son of the eternall God to the glory of the Father for ever: therfore the Apoſtle further deſcribes him to be *like the Son of God* q, *or made like the Son of God, or reckoned unto, or made to bee the Son of God.* Now as he is naturally the love and boſome of the Father, who is God, ſo he cannot be ſaid, to be made, or reckoned, or accounted unto ſuch a ſtate, or thing, but in & by his croſs, or taking our nature into unity with himſelf; he is made to be ſuch a one, of that which by nature is a ſon of ſorrow, a child of death, and ſo through the croſſe becomes *triumphant over all principalities and powers, and hath made a ſhew of them openly* r, which otherwiſe could never have appeared, and ſo continues a Prieſt for ever; and therefore the Pſalmiſt gives him that regall power and authority that pertaineth and belongeth unto his Kingly Office alſo, laid down in theſe words:

q *Heb.* 7. 3.

r *Col.* 2. 14, 15.

5. *Verſ. The Lord at thy right hand ſhall wound (or ſtrike through) Kings in the day of his wrath.*

T The Kingly power to execute vengeance, and the Prieſtly office ſacrificing to procure mercy, are never ſeparated nor put aſunder, of which we have an embleme in all naturall ſtates and Miniſteries; for the King is not willing to execute wrath without the counſell and advice of the Miniſtery, and the Prieſt is not willing nor free to Miniſter, to procure mercy (in what way ſoever hee takes mercy to be attained in) without

without the defence, maintenance, and protection of the Magiſtrate: and this place the Pſalmiſt takes alſo, out of the
a *Gen.*14.1. fourteenth of *Geneſis* [a], and here we muſt remember, that as there is a Kingly Prieſt, and a Prieſtly King ſitting at the right hand of each other in honour, (as in the beginning of this Pſalme) although in a diverſe acceptation, ſo alſo there are Kings in the plurall number, that are ſubjected unto wrath, though in a diverſe manner, being the Objects or Subjects of it, which are to be *wounded, or ſtruck through in the day thereof*, as we ſee in that fore-named place in *Geneſis*, for there is *Amraphel King of Shinar*, which is Babylon, or that confuſion, as the word ſignifies, *which is the proper*
b *Zech.*5.9, 10,11. *ſeat or baſe of all wickedneſs* [b], and he is not without great Aſſociates and Confederates [c]; and there is alſo *Bera King of*
c *Gen.*14.1.2 *Sodome*, that pleaſant plaine, fruitfull and commodious in
*Rev.*12.7. ſituation [d] of all delights and pleaſures, which naturally the
d *Gen.* 13.10 minde of man is taken up withall in this life, *which is like the*
e *Ezek.* 28. *Garden of Eden, before it is deſtroyed* [e]; and this King of So-
13,17,18. dome is not without great allies and Confederates alſo, and theſe make warre one againſt another: ſometimes one being ſervant and in ſubjection, and ſometimes the other, yea
f *Gen.*13.8. even to the captivating of *Lot* ſo neat an allie to *Abraham* [f], and indeed are all againſt the father of the faithfull, or that high Father, as his name ſignifies, *or Prince of many Nations, or Peoples*, as alſo to that good *Melchizedek*, *Prieſt of the*
g *Gen.*14.18 *Heb.*7.1, 2. *moſt high God, that King of Salem, or Prince of peace* [g], *who*
h *Dan.*4. 3. *rules in righteouſneſs, and of his Kingdom there is no end* [h], who meeteth *Abraham* coming from the ſlaughter of the fore-named Kings, *refreſhing him with bread and wine, and bleſſeth him, unto whom Abraham gives tythes of all that he poſſeſſeth*, ſhewing themſelves to be equall ſharers in the glory of the
i *Gen.*14. 18,19,20. ſlaughter, and reſcue now made [i], therefore *Melchizedek* refreſheth, recovereth and reneweth *Abrahams* ſtrength, which was weakned and loſt in the Battell, *and bleſſeth him*
*Heb.*7.1, 2. *with the bleſſing or bleſſedneſs of the moſt high God* [k], *poſſeſſor*
k *Gen.* 14. 18.19. *of heaven and earth*, yea with the ſame bleſſing wherewith God himſelfe is bleſſed: therefore ſaith *Melchizedek* (as one

one that ſuſtaines the perſon and office of them both) *bleſſed Abraham and bleſſed God* l, teaching that the ſtate and condition of twaine are made one bleſſing, *or bleſſed condition in Chriſt*; therefore as God hath delivered into *Abrahams* hand, ſo *Abraham* alſo *gives Tythes of all that ever he poſſeſſeth*, namely the tenth of every ten m, that is to ſay, all in all, and for ever is given unto the Lord n, for ſo the word ten is taken in Scripture, as when the Lord will viſit a people by famine, he ſaith, *that ten women ſhall bake their bread in one oven*, that is, all the women in that City o, it is taken for ever alſo, *as when a baſtard is not to enter into the Congregation of Iſrael, unto the tenth generation* p, it is immediately expounded, *that he ſhall not enter for ever* q; ſo that God gives all unto *Abraham*, in and by that good *Melchizedek*, by whoſe ſtrength the enemies are given into his hand, in that reſcue of that loſt portion or inheritance of God r, and *Abraham* alſo gives all unto God, in the ſame *Melchizedek*, *Prieſt of the moſt high God, and Prince of peace*, in whom he acknowledgeth God to bee all in all in the victory; and ſo is ſaid, to *give him the tenth of all*, or gives him to be all in all in the worke for ever ſ. Our Prophet here declaring the Kingly and Prieſtly office of Chriſt, from this Hiſtory doth alſo allude unto it, to make it manifeſt by theſe fore-named Kings warring one againſt another, namely foure Kings againſt five, and all *againſt the Lord, and againſt his annointed* t; declares hereby that there is a two-fold condition, and ſtate of mankind upon the earth, which is in continuall oppoſition in it ſelfe, making continuall warre one againſt the other with all their force and confederacy, each of them having a Kingly and Princely power, or rather many being joyned together in one on both ſides, which are all Kingly, and yet both of them, or altogether in each party, ſtand in direct oppoſition againſt the Kingdome and Prieſthood of our Lord Jeſus Chriſt, exerciſed amongſt the Saints, or *thoſe trained and armed Souldiers, who have the armour of God put upon them* u, or *that Catechized and inſtructed people which are borne, and brought up in the houſe or family of that one father*

l *Gen.* 14. 19,20.
m *Gen.* 14. 20. *Heb.* 7. 2.
n *Col.* 3. 11.
o *Levit.* 26. 26.
p *Deu.* 23. 2
q *Deu.* 23. 3
r *Pſ.* 16. 5, 6
ſ *Eph.* 1. 23.
t *Pſal.* 2. 2.
u *Gen.* 14. 14. *Eph.* 6. 11. to 18.

x *Eph.* 3.14, 15. *father of all the faithfull* x; and these two adversaries which our Prophet tells us, *that the Lord strikes through*, are the prosperity and adversity that man is subject to attain unto, & liable to undergo in this present life, together with all those severall heads, or headships proper unto them both, which are at war in themselves in the men of this world; for sometimes a wicked prosperity gets the upper-hand with its confederates and severall headships therein combined together in one y: and sometimes also, a wicked, wretched, low and miserable state and condition, with its confederates and headships all conspiring together in one to make the condition full z, which things are Historically taught unto us in that twelve yeares subjection unto *Chederlaomer, and in that thirteenth years rebellion, and his going out in the fourteenth yeer and smiting so many of them*, insomuch that they do not only make one another prosperous & proud, as also wretched and miserable, but *the very slime-pits* a, *yea and the taking of* Lot *also* b, conspire together for such purposes; *with* Abrahams *refusing and rejecting the receit of the spoiles of the King of Sodom* c, declaring thereby, that the Saints *have greater riches and treasures* d then any, or all wicked men can afford unto them. These two adversaries to the Kingdome and Priesthood of Jesus Christ stand in direct opposition unto his Crowne, as also unto his Cross, which are never separated nor divided the one from the other, in any person, place, or time, but harmonize and lovingly consent and agree together in him who is the onely fulness and perfection both of the one and of the other in all his, in whatsoever time or place: But these two opposites hereunto, that is to say, a carnall and worldly prosperity and also adversity, can never be at concord, peace, or any agreement at all, yet both alike opposite to Christ, *this our Prince of peace, who hath of twaine made one new man* e, *slaying that enmity in himselfe*; hunting therefore after a worldly prosperity, as riches, honours, pleasures, carnall friends, humane learning, and the like, as things whereby to beautifie and adorne Religion, defend and preserve the faith of Christ, or as after such things,

y *Gen.* 14.3, 4.

z *Gen.* 14.4, 5.

a *Gen.* 14.10

b *Gen.* 14.12 13,14.

c *Gen.* 14.21 22,23.

d *Heb.* 11. 24, 25, 26.

e *Eph.* 2.15

wherein

wherein any part of the glory and power of the Kingdome of God consisteth, this stands in opposition to the Kingdome of Christ f, *taking his Kingdome to be of this world*, or to consist of things momentany and vanishing, which it doth not, and therefore *his Souldiers do not contend nor strive for them* g, but only those who instead of spiritualizing the things of man in the Son of God h, have carnallized the things of God into the fading and corruptible things of vain man i, and accordingly set up themselves in temporary things to advance an eternall Kingdom, labouring by as many meanes and waies of headship (to take the office of Christ out of his hand) as there are infinite wayes in the heart of man to lift up and advance it self against his Creator, *which is a depth and height of that deceit that none but God can know or finde out* k, therefore *the Dragon is said to have seaven heads*, to declare that fulnes, or innumerable wayes and beginnings of gathering head against Christ l that are found in the pride and policy of man, who ever is ready *to looke upon the Sun in his strength, and the Moone in her brightnesse* m, *to kisse his hand if any thing prosper in it* n, *to sacrifice unto his owne net, and burne incense unto his yearne or drag* o, to advance himself and say, *Is not this great Babell which I have built? and unto mee the honour and majesty thereof belongeth* p. Thus doth a mis-conceived glory in humane excellencies oppose the Crowne of Jesus Christ, by denying him sole Power, Presence, Wisdome and Authority to maintaine, uphold, teach, rectifie, and order all things whatsoever pertaine unto this Kingdome *which is spirituall* q, and therefore none but hee alone who spake words onely *that are spirit and life* r, can put forth a hand for the help, support, supply, comfort, and edification of the same s, and this opposition of Christ, is that *Sodomiticall power, that vexeth the righteous soule of Lot from day to day* t, and raigneth in all such (of what ranke, quality, sex, age or office soever they bee) that by reason of any thing that is momentany and must bee laid aside one

f *Ioh.* 18.36
Rom. 14.17.
g *Ioh.* 18.36
h *Mal.* 4. 2, 3.
i *Rom.* 1.21, 22,23.
k *Ier.* 17. 9, 10.
l *Rev.* 12.3. *Rev.* 16.14.
m *Iob* 31. 24,25,26.
n *Iob* 31.27
o *Hab.* 1.16
p *Dan.* 4.30
q *Iohn* 4.23, 24.
r *Iohn* 18.36
s *Iohn* 6. 63
t 1 *Cor.* 14. 3. t 2 *Pet.* 2.7, 8.

day, as either parts, place, office, or relation whatsoever, do lift up themselves thereby above others, as they stand in relation to God, as being nearer unto him, or more acceptable to him, or usefull for him because thereof; and in this we rob our Priestly King of his dignity, taking upon us the place of the Mediator to come between God and the creature [u]; for if we hold our selves more acceptable to God, or useful for God, by the enjoyment of any human excellency, then any other human creature whatsoever is, then do we intrude our selves into that office and place of the Mediator, who is that only usefull and acceptable one, to and for the Father [x], without whom he hath not, nor doth any thing [y]. *For all things are of him, and through him, and for him, to whom be glory for ever, Amen* [z]. The other adversary is the adversities and miseries that man is naturally subjected unto in this present life; which miseries felt, heard of, or understood in a naturall, sensuall, and carnall manner, stand in direct opposition unto the crosse of our Lord Jesus Christ, which is absolutely & really another thing, then the natural mind of man can comprehend or conceive of: for we naturally conceive, that those things which are penall, and troublesome unto man, vexations, griefs, perturbations, and anguishes felt, and painfully and burdensomly undergone, are the cross of Christ, yea sorrows and fears, and pinching and painfull repentance, we naturally extol, as the only suffering that brings deliverance and joy unto us, which is the worlds great mistake of the cross of Christ, from the beginning even untill now. True it is, that all these things, and innumerably more are in repentance; but repentance is ever a change, wherein the Son of God is found, or els it cannot be repentance never to be repented of [a]: and if the Son of God be in the change, then doth he change and translate (as our sins, so also our griefs, sorrows, fears, pains, troubles, doubts, distrusts, and anguishes whatsoever man by nature is subjected under) unto himself, who being the Son of God, cannot but bear them all away [b], els should he not continue to be himself, who is begging it self; and therefore cannot but remain the same: but this

u *Hos.* 13. 2. 1 *Cor.* 1. 12, 13.

x *Mat.* 3. 17
y *Ioh.* 1. 3, 4
z *Rom.* 11. 36.

a 1 *Cor.* 7. 10.

b *Mat.* 8. 17 *Ier.* 30, 20.

this is the portion which he takes unto himselfe, for the utter destruction of it, in that work of our salvation [c]; even so also doth he give and transfer unto us (in this exchange or turning from one condition unto another) his own righteousnesse, peace, ease, life, courage, confidence, joy, freedome, and liberty, out of all straits, difficulties, servitudes and intanglements whatsoever, setting us in his own wisdom, & authority, inheritance and sonship [d], therefore is it said, *As he is, so are we even in this world* [e], which state and condition being put upon us, who are in our selves but finite creatures, must of necessity fill us, and replenish us with all consolations, having in it the fulnesse of him who is the Son of God, and therfore *filleth all in all* [f]; so that no place can be left void in any way of Christ, for the works, fears, and terrors of the Law to take place in [g], which naturally all men presse upon the conscience, in the way of their Ministery [h], but they may as well testifie of the Son of God, that he never became *a man of sorrowes, nor was ever acquainted with infirmity* [i], (which is no lesse then to deny the Lord Jesus Christ in his death) as to proclaim unto the sons and daughters of men, that they ought so to be exercised, as to be perplexed with any such things in themselves, as being troubles, necessary sorrowes, and terrors unto them, which is also to deny the Lord Christ in that victorious and triumphant way of his resurrection. They then that will have the paine, trouble, losse, shame and sorrow of the creature (as it is to it self a penalty, and takes hold of us unto hurt, dammage, feare and disquiet) to be the crosse of Christ, they set themselves in the place of the Son of God [k], as sufferers for sin, and so usurp the place of our high Priest, that only and alone sacrificer, *yea that only and alone sacrifice, and offering made once for all those that come unto him* [l], and be they never so poore, mean, seemingly humble and meek, pleading for never so much liberty of conscience, and immunity from persecution, but yet hold the sores and sorrows of soul, and desolate place in the wildernesse, not being inhabitants in, nor heires of the house of God in present possession, to be the exercise of Christianity, they do no lesse hereby, but

c *Hos.* 13. 14

d *Rom.* 8. 16, 17. *Gal.* 4. 6.

e 1 *Joh.* 4. 17

f *Eph.* 1. 23

g 1 *Joh.* 4. 18

h *Mat.* 23. 4 *Luk.* 11. 46, 47.

i *Isa.* 53. 4, 5, 6.

k 2 *Thes.* 2, 3, 4.

l *Heb.* 7. 27, *Heb.* 9. 28.

ſit downe in the very chaire and ſeat of Antichriſt, aſſuming that great work of the ſuffering of the Son of God unto themſelves, then the which, greater pride and arrogantie cannot be: for, if a man do arrogate unto himſelfe any part or point of trouble and bitterneſſe of the creature, ſo as to be the croſs of Chriſt, then hath the Son of God died in vain, for he muſt either become all ſorrow, or els none at all; ſo that the whole ſuffering belongs onely unto the Creator, *that could not be overcome of death* [m], and the whole and full releaſe belongs only unto the creature, for nothing elſe had any need thereof, nor could be releaſed, but only that *which was in feare and bondage in it ſelfe, ſubject to death* [n], but by that death of the Son of God, and in the very ſame act, it is ſtated in his life and peace for ever [o]; and yet we do not denie in this point the ſenſible, or rather ſenſuall penalties and pinings of the creature, which man is ſubjected unto, with the reſt of the animall parts of the creation, as being ſubject in this life to ſome things which other creatures are, even as to eat, drink, ſleep, procreate, and the like; ſo alſo to have bodily aches, ſickneſs, ſores, famine, weakneſs, and the like, which are troubles and diſturbances to one creature, as well as to another (both of man and beaſt) till it come to death it ſelf of the body, which things are naturall, or ſenſuall, yet in the Saints of God ordered ſo by God, as he hath uſe of them to preach and proclaim his praiſes here in this world [p]; therefore ſo prevents them, extenuates, or brings a quite contrary thing out of them, (*as in the throwing of Daniels friends into the furnace of fire* [q], and *putting the people of Iſrael into the red Sea* [r], and the like) as he ſeeth good, for the ſafety and incouragement of his people [s], or the deſtruction and hardening of his enemies [t]: ſo that theſe things that properly have relation and paſſage betwixt creature and creature, do accidentally prove the croſs of Chriſt, and that ſo far *as they become joy, courage and conſolation unto the Saints* [u], which in themſelves to all fleſh is grief, anguiſh, and ſorrow [x], even as the very comforts of this life, that the unreaſonable creature taſts of, as well as man, are

a trou-

m *Act.* 2. 24
n *Heb.* 2. 14 15.
o *Col.* 3. 3. *John* 16. 33 *Eph.* 2. 14.
p 2 *Cor.* 11. 23. *to* 33.
q *Dan.* 3. 20 *to* 28.
r *Exod.* 14. 20. *to* 31.
s *Pſal.* 74. 14
t *Mat.* 27. 43.
u *Gal.* 6. 14 *Iames* 1. 2.
x *Heb.* 11. 12. *Pſal.* 116. 3

a trouble unto the wicked, and become the terrors of hell when they see themselves foiled, overcome and subjected unto sin and death by them y, though in themselves simply considered they are naturally no such things z; so that the Cross of Christ is of a more eminent and transcendent nature then these temporary and fading things can reach unto; for that which is of an eternall nature, extent and value, cannot consist in temporall things, although it may be exercised and made known in that which in it self is temporary: the proper Cross of Christ then is that in man, which is peculiar and proper unto man alone, and cannot be found in any other creature whatsoever, and makes man to be that which by nature he is, which no other creature can be such, that is, all that enmity and wrath, defection from God, and rebellion against him, which ariseth from the breach of that unity, covenant, and agreement that was between the Creator, and the creature in the first act of its creation; for none of the creatures being made in the Image of God but man alone, it was not possible that any could make a breach, or deprive it selfe of such an Image and being, but onely hee; and therefore man onely acquires and attracts such an enmity and wrath unto himselfe, as no other creature could ever doe but hee alone: So that which ariseth properly from a breach, that hath in it that which is eternall, is the Cross of Christ, but man onely hath an enmity and wrath naturally, that ariseth from a breach that is eternall, therefore none but man can participate in that which is properly the Cross of Christ, and he only and alone can do it, for in this breach God himself is the party falne from, cast off, and by adulterating the state and condition of the contract, utterly rejected; therfore whatever ariseth hence, must needs be of an eternall nature, because it hath ever respect unto him who is eternal, and of such nature is the Cross of Christ, in what point or particular soever it is taught unto us, or to be considered of by us in, which if that Son of eternity had not taken upon himself, never could any have extended himselfe therein, so as to have been a plenary satisfaction to God, or to the

y *Iam.* 5.2,3

z *Luke* 16.19, 23.24,25. *Luke* 17.32 *Gen.* 1.31. 1 *Tim.* 4.4.

conscience

conscience of the creature [a], but hee having taken it upon himselfe, who is infinite and eternall, must of necessity reach unto, and take in the utmost bounds of it in every point and tittle thereof, otherwise there would not be a place sufficient for *that infinite love and garment of salvation* [b] *to reside in, and put it self upon us, and take up an habitation for it selfe with us for ever* [c]; therefore to preach any jot of the penalty of the Cross, as in griefe, sorrow, or perturbation, arising hence to be the proper portion of any creature, or at any time to have the soule oppressed with the displeasure and angry face of God, so much as for a moment, such persons offer no less indignity to the Son of God then to teach the proper terrours of Satan to be the Cross of our Lord Christ, and so do nullifie and make void the Cross of Christ unto the soules of men, teaching or apprehending it to be a quite contrary thing to that which indeed it is, and if the Cross have not its right forme given unto it in the preaching of the Gospell, it hath never its right and proper operations and workings in us, and so is *the vaile never rent in our hearts, but we are still kept out of the holy place (having the vaile upon our hearts) when Moses is read unto this day* [d]; so that the sorrowes of soule that men undergo in this mortall flesh, conceived to be the Cross of Christ, are the very *King of Shyner* [e], *or of Babylon* [f], with his Associates, and Confederates, that are as many as there are kinds of anguish of soule and trouble, and every one is a head or beginning of his Kingdome, whether it be *Babell, Erech, Accad* or *Calney, they are all in the Land of Shyner* [g], who is at perpetuall emnity with our holy King of Israel on the hill of Sion [h], labouring to demolish that spirituall house and Temple, (*not made by the hands devise, or skill of man* [i], *but is of an eternall and heavenly frame in Christ* [k]) and to lay it waste of all its boules, offices, ornaments, and instruments, unto this day, as ever it was with those Kings of old [l]: as the excellencies therefore of the creature, so also the deformities and miseries of the creature are both alike enemies unto the Kingdome of Jesus Christ, and yet strive one against

a *Act.* 20.28 1 *Joh.* 2. 1, 2
b *Isa.* 61.10
c *Psal.* 68. 16, 18. *Rom.* 8. 9, 11. 2 *Cor.* 6. 16 *Eph.* 3.17
d 2 *Cor.* 3. 14, 15. *Mat.* 27.51
e *Gen.* 10.8, 9, 10.
f *Gen.* 14.1. *Ier.* 20.4.
g *Gen.* 10.10
h *Psal.* 2.1. to 6.
i *Acts* 4. 11 *Psal.* 118. 22.
k 2 *Cor.* 5.1
l *Ier.* 52.17, 18, 19.

gainſt another, and would faine rid and lay waſt the world one of another, and yet both alike gainſt the Croſs and Crowne of Chriſt, and are both alike prevalent and Kingly to captivate the ſoule, and to keep under one another according as either of them doth prevail and bear ſway wherever they come: ſo that the great humiliations of the world for feare of the wrath of God [m], and the great exaltations and executions of it, to put away, abate or keep back wrath [n], are both alike Kingly, which the Lord will ſtrike through or wound in the day of his wrath; and ſo much for the alluſion unto the ſtory in *Geneſis*, which our Prophet brings up, and gives it a being in his owne times, prophecying of the life and being of it alſo in times and ages to come: Now for the order and method of the words of this fift Verſe, *For God is a God of order, and not of confuſion* [o], yea is compoſed in the Lord Chriſt, of nothing elſe; but the order of God in and about the things of man, exerciſed in his word, works and waies, ever ſprings from ſuch Principles as hold correſpodency, and are compatible to the nature and being of the Son of God, and all tend to his exaltation, but the order of man, or of the world in and about the things of God, ever ſprings from principles ſeated naturally in the creature, and hold correſpondency with its nature and being, and therefore ever tends to the exaltation and lifting up of man, and this diſtinction is warily to be had in remembrance in all our orderly courſes propounded unto the ſons of men in and about the things of God. Now the ſum of theſe words, Verſe 5. is a noble act of God, executed and done upon the fore-named mighties or nobles of the world, in which we may obſerve,

First, his title, *the Lord*; Secondly, the place where it is done, in theſe words, *at the right hand*; Thirdly, the worke it ſelfe, or thing done, *ſhall ſtrike through Kings*: Fourthly, the time when, that is, *in the day of his wrath*.

For the firſt, his name or title, *the Lord*, or *Jehovah*, the word hath in it the force of that title given to Chriſt [p], *that was, that is, that is to come, or will be the ſame for ever*; and

m *Iſa.* 58. 4. *Ier.* 14. 12. *Zech.* 7. 5. *Ier.* 7. 6.
n *Mark* 6. 21. *to* 28.
o 1 *Cor.* 14. 33.
p *Rev.* 1. 4. *Rev.* 4. 8.

and signifies unto us, that the Lord was at the right hand of *Abraham* in those slaughters and victories (in the reseue of *Lot* in his day) of and over those great ones of the earth before-mentioned: the Lord is also at the right hand of *David* in his victories, whereupon this Psalme was penned for the use and benefit of the Church q, and the Lord will also be *at the right hand of the poore for ever*, as in the Verse going immediately before this Psalme, to save him from those fore-named Kings that would condemne his soule; so that he was, he is, and ever will be at the right hand of the poore for his deliverance, therefore the Psalmist propheceying of Christ, saith, (according to the words as they are truly rendred r) *O blessed is that man that prudently considereth the poor weakling*, who is ever poore and weake in respect of any thing of the help of man, for the Lord is ever and altogether his help and safety, as there it is expressed s, which being prudently looked upon, according to the wisdome of the Word of God, it is plainely seen, that the weakness of man is of no other use, but the very in-let of the almighty power and authority of the Son of God t, who is that onely blessed man indeed, and happy state and condition wheresoever it is prudently seen and perceived; the word Lord therefore in this place, is interchangeably to bee taken and understood, (as in the first Verse of this Psalme is declared) for this Lordly Priest stands at the right hand of the King, who is that poore one, who without this Priestly sacrifice and death, had never appeared in his glory; nor could hee have been made manifest by *being shaped or made in the lowermost parts of the earth* u, nor had hee brought forth those Riches and Treasures of his love onely made manifest in his Saints through death, but by this Priestly Sacrifice: Even so also this Lordly King stands at the right hand of the Priest who is that poore weakling also, who being found in death x and sacrificed, could never raise up himselfe from under such a curse y, and out of such destruction z, but onely through that Spirit and Power,

q *Psal.* 109. 31.

r *Psal.* 41. 1

s *Psal.* 41. 2 3.

t 2 *Cor.* 12. 10. *Rom.* 8. 35, 36, 37.

u *Psal.* 139. 15. *Ephes.* 4. 9.

x 1 *Cor.* 5. 7 1 *Cor.* 15. 3

y *Gal.* 3. 13. *Deut.* 21. 23

z *Psal.* 88. 11. *Psal.* 90. 3. *Psal.* 103. 4

Life

life and authority of such a royal and potent King [a]; and in the one of these, and in the other, there is full and sufficiency of supply, for the Lord is inriched in that it is made manifest what a glorious use himself can make of such an accursed thing, or condition, whereby he appears to be *God* alone, which otherwise had lien hid as it doth to all other creatures [b]; and man also is inriched in that, that in the death and absence of all his own glory and excellencies (that are humane and proper to a creature) the dignity and power of God becomes his [c]; and thus is the word Lord interX changeably taken, as also the poor one is, at whose right hand he stands: Now to be at the right hand hath divers significations; as first it signifies power, dignity, and authority [d]: therefore is the word by the Evangelists and Apostles so varyed, as, *at the right hand of God* [e]; so also, *at the right hand of majesty* [f]: *the right hand of the power*, and the like [g]: and sometimes it signifies skil and cunning usually exercised in arts, made manifest and brought forth by the right hand as the proper instrument; therefore it is said, *If I forget thee, O Jerusalem, then let my right hand forget her cunning*; that is, in all musical and artificial administrations in the house of the Sanctuary [h]: Again, It sometimes signifies ratification and confirmation of what passeth from one to another, and so it is taken, *when the Lord swears by his right hand* [i], and in that he saith, *If Jeconiah were as the signet on my right hand, yet would I pluck him thence* [k]; as if he should say, though it be so neer unto me that I pass nothing under seal, or perform any thing without it, and many the like; But these may serve to manifest what is meant by being at the right hand in this place, (when it is said, *the Lord at thy right hand,*) that is, the Lord, as King, is the power and authority of the Priest; the Lord also, as King, is the wisdom and skil of the Priest; the Lord, as King, is the ratification and confirmation of the Priest, in the rescue and deliverance of him from all humane frailties and infirmities [a]. Again translatively, the Lord, as Priest, is the power and authority of the King; the Lord, as Priest also,

[a] *Psa.* 47. 2. *Psa.* 48. 2. *Psa.* 95. 3. *Rev.* 17. 14.
[b] 1 *Cor.* 2. 9. 1 *Cor.* 2. 14.
[c] 2 *Cor.* 4. 6, 10, 11.
[d] *Psa.* 118. 15, 16.
[e] *Mark* 16. 19. *Act.* 5. 31.
[f] *Heb.* 1. 3.
[g] *Mark* 14. 62.
[h] *Psa.* 137. 5.
[i] *Isa.* 62. 8.
[k] *Jer.* 22. 24.
[a] *Rom.* 1. 1, 2, 3, 4, 5.

also, is the wisdom and skil of the King; the Lord, as Priest, is the ratification and confirmation of the King, in sacrificing all human abilities and excellencies, that the Princely power and excellency of God only may appear: So as, that without the one the other is not, nor can be known or found according to the way of the faith of Jesus Christ; insomuch that whatsoever the King doth in his regal authority, he doth it by the Priest, that is, by that power, and authority, wisdom, and curious device, and skil, as also by that seal and confirmation that is in that death and suffering of the Son of God [b]. Again, whatsoever the Priest doth in his office and ministry, he doth it by the King, that is, by the power, and authority, wisdom, curiosity, and skil; yea, and by that seal and confirmation that is in the life and resurrection of that Son of man the Lord Jesus Christ [c]: So that if the Word of God be opened to set forth the life of Christ, it sets it forth in and through his death [d]: and also if it be opened to set forth the death of Christ, it sets it forth only in his life [e]: For the one is not nor can be made known out of the other [f]: and they that go about to work any other way concerning the Kingdom and Priesthood of Christ in the Church, they can never effect nor perform that work Y that is here foretold, namely, to wound or strike through these forenamed and forementioned Kings; namely, a carnal prosperity, and also adversity, either of which being taken as the proper Cross or Crown of Christ Jesus, become thereby meerly Idolatrous and Diabolical: The word translated in the *future tense*, shal wound, may also be read in the *preter*, hath wounded, or in the *present tense*, doth wound, to denote an act of continuation: We are here then to mind the action performed as a work extending to all times, for God is never out of the like operation, his work being one, even as his will is but one; so that whereever he, as King and Lord, sets forth his Lordship and Principality in his life and resurrection, he doth it in and by the death and sacrifice of the Priest, *that man of his right hand* [g]; that is, according to the multitudes of the operations and ways of the workings

[b] *Heb.* 2, 14, 2 *Cor.* 1. 5. 1 *Pet.* 1, 2. *Col.* 2. 14, 15.

[c] *Rom* 8, 33. 34 *John* 12, 25, 26 1 *Pet.* 1. 3. 2 *Pet.* 3. 21.

[d] *Isa.* 26. 19. *Ephes.* 2. 1, 5, 1 *Pet.* 3. 18, 19

[e] *Rom.* 6, 9. 10. 11. *Rom.* 6. 1, to 8.

[f] *Rom.* 8. 34. 2 *Cor.* 13. 4.

[g] *Psal.* 80. 17.

ings of death, hel, and sin in the natural heart of man (are) manifesting and bringing in his sorrow and wretchedness on every side [h], which the Son of God having taken upon himself [i] must needs be without number, reckoning, or account [k]; and therefore for weight intolerable [l], being none could stand under them, *but he who is God himself* [m]: even such are those supplies, fulfilments, revivals, and operations that are in the life and resurrection of the Lord Jesus Christ, which do fulfil and replenish all and every of those ways and workings of death whatsoever; for if all this wretchedness and misery were contracted into one (as it was) and laid upon *that one and only Son of the Father* [n]; which was indeed his death [o]; then must it of necessity be such a death as is never vacant of life; so that the life, spirit, and power of God is in the very same act; for if it were not so, then should the life of the Son of God admit of a cessation, for some time, which can in no wise be granted, no not so much as for a moment [p], therefore his life and death are both of them compleat in the same act; and thus doth the Lord through the death of the Son *that man at his right hand*, bring life to light, expelling all the ways of darkness and death whatsoever [q], that they cannot fasten themselves nor take hold of that Saint of Israel, who is *our life, and light, and by whom our darkness and death is done away* [r]: And thus doth our Lord wound or strike through that King, or those Kings, of the miseries and wretched condition of mankind, which through infidelity do prevail and reign over so many in this world, having captivated them under themselves [s], which our Lord in all that are his strikes through, which word (strikes through) hath affinity with that translated, blaspheme) that is, to pierce or strike through so as to make liveless, and voyd of operation, that they cannot take hold, operate, nor have the least power over him, so are the sins and sorrows which man by nature is subject unto, slain *unto that Saint or holy One of Israel*, in all that are his, even as the blasphemer is said to pierce or strike through the Lord [t], that is, makes him liveless and voyd

h *Gen.6.4. Gal. 4.24. Rom. 2, 5.*
i *Mat.8.17.*
k *Psal. 40,12.*
l *Psal.38,4. Isa 6, 5.*
m *Rom.9,5, Acts 20, 28.*
n *Psal. 42,7, Heb,7,27, John 3, 16.*
o *Isa. 53,5,6,*
p *James 1,17, Psal,90, 1,2,*
q *Ephes,5,8, Mat,6,22, Psal,97,11,*
r 1 *Joh,5,11, Mal, 4, 2, Isa 60,1,2,*
s *Isa 61, 1, Luk 4,18,*
t *Levit,24,11*

of all operations of his grace in and upon himself, and so is no other but a dead man in sins and trespasses, signified *by his being stoned to death even as the Saints are dead to the sins and miseries of man* [u], *but alive to grace, peace, and righteousness in the blessing or blessedness of the Son of God* [x]; and thereby is that other King, or Kings (in the plural number) pierced, blasphemed, or struck through by our Lord, in that man of his right hand, which is the pride, prosperity, ostentation, and arrogancy of the sonnes of men, attributing unto themselves that which is the right and due of the Son of God in the house and kingdom of God, and that is on this wise, our high Priest, or Sacrificer, makes manifest his death in the slaying and sacrificing of all the fat and the sweet; that is in the beauty, glory, excellency, and goodlinesse of man, no otherwise but in the King that son of his right hand; namely, in that life and resurrection of that Son of man, *unto whom all power in heaven and in earth is given, because he is the Son of man* [y] (else could it not be given, for as he is God he hath it, or is it from everlasting); and therefore is *he over all God blessed for ever* [z]: So that according to that variety of life, spirit, principality, supereminency & excellency that is in the Son of man, even such is the death, shame, and dejection of the excellency and glory of man; therefore as the excellency and glory of him that is the Son of God must needs be infinite and boundless, even so must it necessarily follow, that the pride, glory, and goodlinesse of man must be in all points and at all times dryed up and altogether expunged that it appear not in this way of life and resurrection of our King Christ: Therefore it is said, *That all flesh is grass, and the goodlinesse of man as the flower of the field, the grass is withered and the flower faded, because the Spirit of the Lord hath blown or breathed upon it* [a]: So that the death and humiliation of our high Priest, in all that are his, is curiously wrought out and made manifest no other way but in the life, authority, and exaltation of the King, and according to the curiosity of that Regiment and Government, such is that noble death and sacrifice of our high Priest: So that the death

u Rom. 6. 1, 2, 3, 4.
x Rom. 9, 5. Psa. 45. 5. Psa. 2. 1. Psa. 32. 2, 2.
y Iohn 5, 27.
z Rom. 9, 5.
a Isa. 40. 6, 7. 1 Pet. 1. 23, 24

death and life are one and the same acts and must needs be so, else had the Son of God injoyed life for a time without death, which if once he had done so, he had then ever done so, *for the Lord our righteousness changeth not* [b], and then had he never dyed for our sins, *we had yet remained in them* [c], which far be it from us, or as it is translated, *God forbid* [d], that we should ever think; and thus doth our Lord strike through, pierce, or blaspheme the pride, prosperity, that the earthly excellency and goodliness of man leaving it altogether liveless and voyd of any power to lay hold of to operate upon him who is the Son of God, as to move him in the least to speak great things in himself according to the arm of flesh: therefore it is that our Saviour repelled all those temptations, suggested by that great enemy of our salvation [e], so that none of them could in the least take hold of him; in which power and victory we only stand; and this is the work of our Lord and high Father *Abraham* in the slaughter of the Kings, together with our good *Melchisedech*, who hath the truth of all; and it is a work that is done, and is ever in doing, for the work of God is ever the same, as truly *as Christ both was, and is, and is to come* [f]; and howsoever unto a natural eye and ear it seems to lay waste the house of *God*, of any actions or operations of the Saints at all, because it denies man his natural excellencies and abilities of the flesh (according to natural and humane wisdom to work by,) yet it is nothing else but an exchange of the things of man for the things and operations of the Son of *God*, in case we do but know *how to put our talent into the bankery or to the exchangers* [g], and not do as that unprofitable servant did, to hide it in a napkin: for the talent given is the mind, wisdom, or will of the Son of *God* unto mankind, and so is a gift which man, by art and natural wisdom, finely wraps up, even as in a napkin, hiding it or keeping it apart by it self in those earthly thoughts and counsels of his own mind and understanding, and puts it not into the bankery (which is) that unity of God and man in Jesus Christ; and so it doth not increase by exchange,

b *Jer*, 23, 6: *Mal*. 3. 6.
c 1 *Cor*, 15. 16, 17.
d *Rom*, 6, 15.
e *Luke* 4, 13.
f *Exod*, 3, 14. *Rev*, 1, 4.
g *Mat*, 25, 27.

namely, of the things of man translated and made over unto *God*, as also the things of *God* translated and made over unto man, which is that abundant increase and multiplication of those great riches of our Lord that are found in the life and death of Jesus Christ (which is all one to do) namely to make one, to become many, by bringing it into the bankery, or putting it to the exchangers, which are divers, and yet it is but one (in respect of unity) or else it cannot increase, even as to bring divers, or two, five, or ten into one bankery, or else if they be not made one, they cannot multiply and increase; so that one talent is made known what it is in all the rest, in respect of its grace and riches, in multiplication and increase, and all the rest are made known in that one, in respect of that unity, and same total they all amount unto; And unto whomsoever this mystery is not opened they cannot be fruitful nor profitable servants in the house of *God*. So that the operations, gifts, and offices in the Church unto a seeing eye are no less various, fruitful, beautiful, comely, costly, and glorious, then were of old those hangings, imbroideries, curtains, curious carvings, ingravings, offices, and officers in that Temple and Tabernacle of *God* in the comely honour of the Sanctuary, whenever, or wheresoever it appears: and also to a hearing ear, those edicts, expressions, and revelations of Jesus Christ are infinitely sweeter and more melodious then was all that musick in those many and sundry sorts of instruments, or could be in that material Temple, which indeed were nothing but carnal, further, then truly understood and considered in him, otherwise the musick of *Nebuchadnezzar* [h] is as good and as harmonious as is the best musick and melody that can be made by backsliding *Israel* [i]: yea the things of *God*, broke up in the house & temple of *God like that box of ointment or spiknard* [k], are as pleasant and fragrant to the sent of him that is spiritual [l] as ever that was of old; yea *all his garments smel of mirrhe, alloes and cassia, when he comes in and out of that Ivory pallace* [m]: yea this great work of *God* in blaspheming or piercing these Kings, is like *that mountain of mirrhe*

h *Dan*, 3, 4, 5, 6

i *Ier*, 3, 6, 8, *Exod*, 32, 6, 1 *Cor*, 10, 7,

k *Luk* 7, 37, 38 *John* 12, 3,

l 1 *Cor*, 2, 15,

m *Psal*, 45, 7, 8 *Cant*, 1, 13,

mirrhe and hils of spices, where those united and contracted espousals give each other their loves [n], which is *loves* in the plural number so multiplyed that it cannot be numbred, so strong, *as death overcomes not* [o]; so fervent, *as floods drown not*; so deer and precious, *as all substance cannot buy it out* [p]: but to a natural mind these things cannot be so, no more then Christ can be the same to the wicked Jews that he is to his Disciples [q]: For our Lord piercеth or blasphemeth the Kings, that is, leaves without breath, and makes liveless all the glorious and acceptable things of man, wherein naturally man delights and takes pleasure, not permitting the workings, glory, or operations of any of them to appear, or to be of use in his house and sanctuary, whether they be his abilities to exercise himself in knowing, declaring, or practising any thing that concerns either the Cross or the Crown of Christ, the mystery whereof no natural man can possibly conceive; for the laying down of himself is death unto him; therefore that which tends to the setting up of the life, spirit, power, and order of the Son of *God*, seems unto him most vacant, and to have no order nor comelinеss in it, therefore it is, *that he hides himself, as it were, from Christ* [r], *looking upon him as a formless thing* [s], *for never had any his countenance so marred*, in the eye of an unregenerate man, as Christ had [t], *no though he be smitten and afflicted, so as to take away all stripes from us, yet he esteems him not* [u]; for to have the natural workings and operations of mans mind to be pierced and left liveless he can in no wise endure, but our Saviour tells us, *that he that blasphemes the Son of man*, that is, leaves him voyd or makes him liveless in all his own operations (which are all summed up in this, to seek himself in all things,) *that man shal be forgiven*, nay that is forgiveness is left [x]: because it cannot be done but by the life, and spirit, wisdom, and power of the Almighty himself; therefore our Saviour saith, *Whether is it easier to say thy sins are forgiven, or to say rise up and walk* [y], shewing that the operations of *God*, in our walking and acting, are no less then is his mercy, and goodness

n *Cap.* 7, 12,
o *Cant.* 8, 6,
p *Cant.* 8, 7,
q *John* 8, 44, *John* 17, 23, 24
r *Esay* 53, 2, 3,
s *Isa* 52, 14,
t *Isa.* 52, 14,
u *Isa.* 53, 3, 4,
x *Mat.* 12, 32.
y *Luk* 5, 23,

nesse in pardoning and forgiving our sins, they are both of like worth, value and grace in the house of God, so that
1 John 1. 8. where sins remain there pardon is excluded [1]; and so also
Exod. 34. 7. 1 John 1. 10. where the operations of our own minds abide in the things of *God*, there also is the power and workings of God excluded; therefore it is, *that he that blasphemes the holy Ghost shal not be forgiven, neither in this World, nor in the*
a Mat. 12. 31, 32. *World to come* [a]; that is, he that pierceth or strikes through that holy and spiritual frame and composition that is in our Lord Jesus, leaving it without life and operation in himself, his sin remains and abides upon him, both in that instant opportunity of his so acting, intimated in that phrase (in this world) or this present world, that is in that present
b Mat. 12. 32 time or season, *nor shal it be forgiven in the World to come* [b]; that is, in the succession and continuation of such operations for ever, which do succeed in the hearts of all wicked men, and are ever coming on as truly as they are also present. Now to speak against this spiritual state of Christ, cannot have pardon in it; it is not meant of speaking against the Holy ghost as a spirit abstracted from the Son of man, but in that Son of man, so that to speak of Christ aright is to speak of him spiritually, or else we pierce him and strike through the Spirit, that is, we leave that blessed operation of the Spirit (which is all one with pardon of sin) liveless unto our selves; therefore when sins are forgiven we rise
c Luk. 5, 23, 24 up and walk [c], as having both pardon and power bestowed upon and given unto us: And here we must note, that we speak not of Christ spiritually (but in way of piercing) when we speak of him as *God*, and that in the most acute and sublime manner that possibly art may bring forth, and yet debate upon him as a thing abstracted from humane nature, and do not declare distinctly in all points how this *God* was made man, *and dwelt, or tabernacled amongst us, or in us, as the Word is*, that is, in our nature: So also if we speak of him in his humane nature, if we had the skil of all Philosophers, or the most curious naturalists that ever were, to delineate and lay out the nature and constitution

of

of that nature which *the word was made* [d], or became in us; and yet not declare in all points how it is made one with, or becomes the Son of the living God; we speak not ſpiritually of Jeſus Chriſt, for nature doth afford moſt curious apprehenſions and diſtinctions of attributes and operations, ſo be it they may be kept apart, ſeparated and divided from the creature, ſo as to have his ſubſiſtance and being, as that which is another thing, apart from humane nature; ſo alſo man may attain to excellent knowledg of the creature to apprehend, and freely conſent unto the nature of man, diſpoſition, parts, faculties, properties, and operations, ſo be it, he may center the proper ſubſiſtance and being of them in the creature, and not in the Son of God; but this is not *the wounding of Kings* here ſpoken of, but to pierce the ſpiritual and holy compoſition that is in Jeſus Chriſt; for the divine nature is never ſpoken of, according to that ſpirit of faith [e], but as it hath reſpect unto our nature, comprehended in that Son of man; ſo as that, whatſoever it is, it is it in that our nature; nor is humanity ever ſpoken of according to that life of faith, but as it hath reſpect in all things to that divine nature, comprehended, or conſidered in that Son of God, in whom it is, whatſoever it is, that is good and acceptable unto God; therefore to preach the way of the Goſpel, the Croſs of Chriſt, is a piercing, ſtriking through, and leaving deſtitute of life all the things that ſeem glorious in the eyes of man naturally, in the ways of God [f], whether they be things, that according to the judgment of man, recommend us unto God, in making us conformable unto him [g], or things of penalty, vexation, and ſorrow, that according to humane apprehenſion ſerve to fit and prepare us, and make way for that which wil be approved of by him, for the Goſpel leaves not any thing of the one nor of the other for man to ſhroud himſelf under, or to boaſt of, or to terrifie, or torment himſelf about; for the miſeries of man being the humiliation of the Son of *God*, muſt needs be done away; nor can the excellency, or the goodlineſs of man take place, becauſe the glory of the Son of God in his exaltation muſt, and doth appear [h]; and therefore the more diſtinct a Phariſee is in the

d *John* 1, 14.

e 2 *Cor*, 4, 13. 1 *Cor*, 6, 17. *Rom*, 10, 8. 1 *Cor*, 12, 3.

f 1 *Pet*, 23, 24, 25. 1 *Cor*, 29, 30, 31.

g *Gen*, 3, 5, 6.

h 2 *Theſ*, 1, 8 *Iohn* 1, 14. 2 *Cor*, 3, 18. *Iſa*, 4, 5.

letter of the law, the more he thinks his God is blasphemed, i Mark 14,61, 62,63,64, when ever the Cross of Christ is preached i, not understanding the spirituality of it; for when mens doings and sufferings Joh.10,32,33. Mark 2, 6,7. are nullified in point of salvation, by the doings and sufferings Luke 5, 21. of the Son of God; they hold themselves undone, yea the k Rom,11,4. god whom they serve is pierced, which is the *lord Baal* k, 1 Kings 19,18. and not the Lord *Jehovah* l: And hence it is that those men 2 Kings 18,26 27,28. that have attained to greatest human learning, exercising it in l Deut, 6,4. the way of the Scriptures, not understanding the spirit and life of them, but are only Ministers of the Letter, but not of the Spirit; which ministry of the Letter kills and worketh death, and wrath in the souls of men; so also do they kill and work the death of mens bodies whenever they get power into their hands, and become the greatest persecutors in matter of conscience, and worship of God that are in the world; yea it is they that in killing the Disciples and Apostles of our Lord, *think* m John 16,1,2 *they do God good service* m: for all principles in nature and art, that human learning attaineth unto, is to give God and man not only a nature diverse, but also each of them a several subsistance and being, and what it may profess more is meerly had by tradition, not being acquainted with the true grounds and principles thereof in the least, but are as a house built upon n Mat,7,26, 27. the sand in whatever they say n; *for flesh and blood cannot* o Mat,16,17. *reveal the things of the Kingdom unto them* o: so that the unity (through his blood) of God and man, in the preaching of the Cross, is piercing or wounding unto them, and doth indeed incur wrath; therefore the time of the execution of this noble act is noted to be

In the day of his wrath.

p 2 Cor.2,15, 16,17, Luk,2, 25,26,27,28, q Psa,76,10. James 2, 20, Isa,27,4. Eccl, 7,9. r Joh. 16,33. Eph, 2. 14. Now the day of Gods wrath, unto the world, is the day of his love unto his Saints p, and that is the day of the revelation and manifestation of Jesus Christ, and it must needs be so; for the proper subject of wrath is man and not God q, as also the proper subject of the love and peace of the Elect is God and not man r: Yet neither the one nor the other can be A

be said to be without its relative, in this way of salvation, as also in the way of destruction; for man is included, and not excluded, in this famous work of wounding of Kings, yet not any thing can be attributed unto man [f], but all unto God in that noble work; so also God is included, and not excluded, in this point of wrath, and yet nothing of the nature of wrath or anger can be attributed unto God [g], but all the displeasure and wrath is properly in man, who is the proper fountain, seat, and original of it [u]: for as the love of God in our salvation *is diffused, shed abroad*, and springing up in our nature through that his Son, though in our selves we have nothing of Gods love in us, which love taketh hold and kindleth it self upon no other thing then only our baseness, low estate, and infirmity [x], which we behold in the day of the publication of the Cross of Christ [y], when as he communicates his wisdom with us therein; *for in his light we see light* [z], and seeing by the spirit of the Son, *we are transformed into the image and glory of the Son; for when Christ, which is our life, appears, then do we also appear with him in glory* [a]: Though in our selves we have no life nor glory, nor any such thing at all, but the wisdom of God makes use of our death, baseness, and infirmity to raise us up unto the glory and dignity of his only beloved Son, in whom we behold our selves having faith or subsistance in him [b] unto life and glory; and so *are set down in heavenly places together with him* [c]: even so also there is wrath in man, which is not without respect and relation unto God, and yet *no wrath or displeasure in God at all*: For Christ Jesus being declared, then the discension of the Son of God into our nature is made manifest, in which he cannot appear, but he becomes the full and compleat glory and dignity of it, insomuch that the glory of the creature must needs fall and vanish away, which man beholding with a natural eye, that is, according to that wisdom of a creature which gives him his proper distinction and denomination from all other earthly creatures in the world, so as to have the glory of a man upon him, which none else had, he is as loth to have this blasted and come to nought, or to become that which indeed *is foolishness with*

f *Eph*, 2, 9. *Rom*, 3, 27. 1 *Cor*, 1, 29, 30, 31.
g *Isa*, 27, 4.
u *Eccles*, 7, 9.
x *Ezek*, 16, 3, to 8.
y *Iob* 40, 4.
z *Iob*, 42, 5, 6. *Mat*, 24, 14, 15
a *Psa*, 36, 9. *Col*, 3, 4.
b *Col*, 2, 10. *Col*, 4. 12. *Eph*, 2, 3.
c *Eph*, 2, 4, 5, 6, 7.

d Rom, 8, 6. God [d]; yea he is by the light of his own understanding so far from it as he is from desiring his own ruine and destruction, and we know that every creature naturally desires and endeavours the preservation of it self: and hence ariseth an enmity in his heart against that glory and grace that is in the death and resurrection of the Son of God; yet the glory of God he coveteth after in himself, but would have it spring up and flow out of this wisdom and device that naturally is in the creature, which is no less then to covet and seek after, that he himself, as he is a creature, should be God, which is the proper
e 2 Thes, 2, 4. seat and state of Antichrist [e], and the more he computes himself with, and compares himself unto God by this subtil and sly wisdom of his own, the more he must needs find a vast and infinite distance from, and difference with his Creatour, which ingendreth wrath and horrour in his soul, which is the proper place and seat of it, (and not God, who is only goodness and love); and by his own wisdom he makes such use of Gods grace and excellencies that they kindle and inflame wrath in his soul; although in God there is no more *wrath nor anger*,
f Psa, 32, 3, 4. Gen, 4, 6, 7. Rom, 6, 23. then there is or can be *peace and joy in our sins* [f], which the wisdom of God in like manner makes use of for the exaltation of his Son for ever: even so doth man make use of the grace of God, through his own wisdom, to anger, torment and cast
g Gen, 4, 13, 14. Rev, 1, 7. down himself for ever [g]: So that if we take away the wisdom of man in what he sets up to himself, as outward forms, figures, ways, and degrees of suffering, and humiliations, to prepare himself for, or to give some satisfaction unto God; as also the ways and means which his own wisdom deviseth for his exaltation and agreement with God, and then you strike through or pierce the Kings, that are so potent and puissant in the hearts of men, in all the world, which indeed ingenders wrath and enmity in the hearts of all them who cleave unto them, as to their God, and wil not accept of the Cross of Jesus Christ, *Who was taken from prison, and from judgment*, or as the Hebrew word (min) signifies (to) as well as (from) so was he taken, to prison, and to judgment, that is, his imprisonment, as also his lifting

up,

up unto the throne or ſeat of judgment are one and the ſame act [h]; for the act of impriſoning of the word in our nature is the very act of lifting up of our nature into the judgment and authority of the throne: therefore he ſaith, *and who can declare his age* [i], that is, no wiſdom of man can ever conceive how eternity ſhould become time, and how time ſhould become eternity in one and the ſame act; *yea he is cut off from the land of the living* [k], and alſo ſtated in an everlaſting poſſeſſion in the ſame act; therefore is his Croſs his triumph, as it is ſaid, *he triumphed upon the Croſs* [l], which the wiſdom of the creature knows not how to yeeld or conſent unto, and ſo dare never commit it ſelf to a way that it knows not, but ſtands in perpetual enmity with it, and oppoſition againſt it; and ſo doth make it a day of wrath unto himſelf, for that two ſuch contrary things ſhould be in the ſame act, the wiſdom and deepeſt pollicy that is in man can never yeeld unto or find out, namely, that death ſhould become life, and that life ſhould be death; the revelation whereof is the day of his wrath, or of his noſtril, as the word ſignifies, alluding unto that act in the Creation of man at the firſt, where it is ſaid, *that God breathed into his face, or noſtrils the breath of lives* [m]: For ſo the word is plurall, to ſignifie a plurallitie of lives, included and compriſed in that one act, not only, in regard that all men that were to live upon the face of the earth, were originally in that man, nor only in reſpect of that plurallitie of lives, that are multiplyed in Jeſus Chriſt, ſignified in that, But alſo to declare that there was, two different, ways of life, and generation, included in that one act, (as certainly, as there was both a man, and a woman included in it) the one direct in oppoſition unto the other, that is, there is a way life in that act, that hath nothing but death in it, and that *is to live after the fleſh*, which hath nothing but the death of the ſpirit in it, [n], which is ſimply the way, of wrath ſignified by the Noſtrills, aluding unto ſuch fierce and angry creatures, that manifeſt the ſame by ſnuffings, or ſnorting in the noſe, for ſo the word may be tranſlated noſtrills, there is alſo in that act an other

h *Iſa*, 53, 8. *Act* 8, 33.

i *Iſa*, 53, 8.

k *Iſa*, ibid.

l *Col*, 2, 15.

m Gen, 2, 7.

n Rom, 8, 13.

way of life, in death, which is nothing but life, and that is
The dying to the flesh, and a living unto the spirit [o], which is
o Rom. 8.13.14 also signified, in that the word may also be translated, face,
as he breathed into his face shewing, that sweet agreement,
p Prov. 27.19. and answerable condition, *(even as in water face answereth to face)* between the creator, and the creature, so that
there is in this one act, that which conduceth unto several lives
and that, the one, in direct opposition to the other, so that the
way of the first Adam, and also the way of the second, are
q 1 Cor. 15.22. propounded unto us in this Scripture [q], the way of earth, and
the way of heaven [r], and therefore the, spirit of God by the
Apostle, teacheth both from this place, saying, *the first man*
Adam, was made a souly soul, that is, nothing, but mortali-
r 1 Cor. 15.45. ty and weakness [r], yea such acting as corrupts and destroyes in
himself, the wisedome, and image of God, *and the second is*
made alive making, or quickening Spirit, namely such a one,
s Gen 2.7. as gives spirit and life in himself, even, unto the dust or slime
t 1 Cor. 15.45. of the earth, [s], so that whensoever the grace, countenance,
u Cor. 3.6. or face of God appears, in Christ, by that publishing of the
Gospell, in the very same act, doth this day of his Nostrills, or
x 1 Cor. 2.17.18. day of his wrath, make it self manifest in the world, [t] in the
Mat. 25.31.46. Saints it is the day of peace, good news, of you and goodness
u *Luk.* 4.18.19. 20.21. [u]. But in the wicked that very same thing, is the day of wrath,
x *Mat.* 8.29. evil tidings, horror and anguish [x], So that the Cross of Christ,
Luk. 8.28. *Mark.* 5.7. is the only wrath and blasphemy, in the eyes of the world [y],
y *Mat.* 26.65. *Acts* 6,11,12, 13,14 *For the Saints, are of God, and the world is of that wicked* B
z 1 *John*, 5,19, *one*, [z], and both these estates, and conditions thus opposite, do
spring out of that, which at the first was made one, (even,
as the man and the woman were at the first made one, and
a *Gen*, 5,2, both of them had but one name) [a]. namely the wisdome or
b *Gen*, 2,7, image of God and the dust, or slime of the earth, [b], which are
Gen, 1,27, the two great, grand, and proper parents, of all the world
(taught in that first man, and woman) out of whom comes
the mistery of God, and the mistery of iniquitie, but, out of
one and the same act, even, as that righteous Abell, and that
wicked Cain, came out of the man, and the woman, in one,
and the same act, of lawfull copulation, and therefore no men-

tion

tion is made, of the knowing of his wife, betwixt the bringing forth of them both c. and until we perceive, that we are the same unto the sonne of God by nature, that Cain was to his, so near a Brother, Abell, that is, that we are his proper death, who only can dye in us, otherwise we can never come to acknowledg our, unity with, and life in him, d. For the day of the Captivity of *Lot*, or of that inheritance, or purchassed possession, that falleth unto every one by *Lot*, without any devision, of or respect unto, any ones person, either for his doing of good or evil, e. more or less then any other, f. which our Father Abraham rescueth and redeemeth, which day of his rescue, and deliverance, and the day of his thraldome, and Captivitie, being made one poynt of time, (according to the unity, and simplicity, of that intire, and eternall act, of the word of God,) that is the day of Gods wrath, and execution of vengeance, which is only done, in the manifestation, and revelation of the Cross of Christ, upon which, not only the slaughter of his enemies dependeth, but also, that glorious rule and authority of his, exercised and executed, both in his house, and also in all the world g. which is layd down in the latter part of this psalme, wherein we are to observe these particulers following.

c *Gen.* 4. 1. 2.

d *Col.* 3. 3, 4. 1 Ioh. 4, 17.

e Psal. 16, 5, 6 Col. 3, 25,

f Rom. 9, 10, 11, 12, 13.

g Psal. 59, 13, Psal. 103, 19, Psalm 2, 8, 9, Rev. 2, 26, 27,

1. First, in whom his authority is expressed, contained in these words, *he shall Iudg among or in the heathen.*

2. Secondly, by what, this his rule, and authority takes place, layd down in these words, *he shall fill the places with dead bodyes.*

3. Thirdly, the extent, of this his Government and judgment, In these words, *he shall wound the heads* over many *Countries.*

4. Fourthly, the way and manner of his repast in his persuits, and exercise of authority over his enemys, contained in these words, *he shall drink of the Brook in the way.*

5. Fiftly, the issue event, summ, or result of all, in these

these words, *Therefore shall he Lift up his head.* Briefly of each of these in order, and first of that, in whom this his rule and authority is exercised, and expressed, and that is *in the heathen.*

The word here translated heathen, signifies an Alien, namely, one, that is cut off, and far, removed from his ancestour, by corrupting his ways, from the life and course of his first original, or predecessour, like unto that man whom the Scripture wil not afford a name to begiven unto him [h]. he that should have bought the parcel of land or possession, that was *Ebimeleches*, which he was willing to injoy of it self, (as all men would inherit the priviledges that came by our Lord Jesus) But when he saw he must also have *Ruth* the *Moabitish*, *to raise up seed to his dead Brother, which were to be called by his name, that so the name of the dead might only abide upon and live in the inheritance*; [i]. then he forsakes possession and all, and that before, and in the judgment of the Elders, of Israel, [k]. degenerating and cutting himself off, from his true ancestour, and so from the lyne, and generation of Jesus Christ, *who was begotten by Boas, of Ruth the Moabitish*, [l] even so it is with all the wicked of the world, they would consent to have the possessions, and priviledges that came by Christ, [m] but when they must be one, with the *Moabite*, begotten in an act, of incest [n], and that all the seed of life, and immortality, must serve only to memorize the name of Christ, yea, in, and upon all the glory, upon which he only is the defence, [o] and may not raise up their own name, and glory thereby, but only the name of the dead, namely of him that dyed for our sins, [p] then do they neglect, and reject all, both possession, and posterity, and alianate, and cut off themselves from God, who is that ancestour, and fountain of all mankind, and therefore is the first man called *the sonne of God* [q] who was not made but in the life wisedome and image *of God* [r] and therefore the cutting off becomes such an estrangment, and alianation, which must have an extent proportionable unto him, that was the slyt, and ancestour, which, is of an infinite nature, though

C

h *Ruth* 4.1.
i *Ruth* 4.5.
k *Ruth* 4.6.
l *Mat.* 1.5.
m *Mark* 10.17. 23.
n *Gen.* 19, 32. to 37.
o *Isa.* 4.5.6.
p *Rom.* 4.25.
z *Col.* 1.3.
q *Luk.* 3.38.
r *Gen.* 1.27. *Gen.* 2.7.

though the Anceſtor is no proper cauſe nor fountain thereof, yet ſuch an affinity is broken, in which God is a party, even as a faithfull husband having an adulterous wife, the Contract is wholly broken, though hee bee no meanes nor cauſe of the breach, but is altogether againſt it; even ſo the whole Covenant is broken between God and Man, but God is nothing in the furtherance or in any approbation of the breach, but his whole will is againſt it, therefore it is, that his oath is firme and holy, when he ſaith, *as I live I deſire not the death of him that dies, turne yee, turne yee from your evill waies, for why will you die O houſe of Iſrael*[s], intimating yea and plainely declaring by Proteſtation upon Oath, that it is their will to die, and not his, and as hee is nothing in the breach, no nor can bee no more then the holy and righteous one can bee a Sinner, no more is hee any thing in the continuation of this breach, which is *the hoarding up and exerciſe of wrath in all unbeleevers*[t]; for the continuation is extended according to the duration of him from whom the alienation is, and therefore muſt needs be an eternall wrath, God himſelfe being the Anceſtor alienated from, from whom man had life, breath and being at the firſt[u], and without whom he was not[x], *for of him and through him are all things*[y], ſo that *God raignes over the wicked or Heathen*, in wrath and diſpleaſure, in their captivating under ſinne and Satan for ever; and yet no wrath nor diſpleaſure in him at all, but it is meerly in the wicked themſelves, who moſt voluntarily and willingly ſubject themſelves thereunto, without any cauſe or default in the Son of God at all, and thus he exerciſeth rule and authority over the wicked, who are no part of his kingdome, juriſdiction, or people, unto whom he gives his *royall Law, and heavenly Edicts*[z], but are of the kingdome of Satan, and under the power and dominion of darkneſſe, ſubject onely *unto that Law of ſinne and death*[a], utterly eſtranged from that *law of the ſpirit and life, which is by Ieſus Chriſt*[b], man therefore in this rule and authority is alienated from God, his firſt originall, predeceſ-

s *Ezek.* 33. 11.
t *Rom.* 2. 5.
u *Gen.* 2. 7.
x *Acts* 17. 28
y *Rom.* 11. 36.
z *James* 2. 8 *Pſal.* 147. 19, 20.
a *John* 8. 44. *Luke* 22. 53.
b *Rom.* 7. 25. *Rom.* 8. 2.

ſor, and anceſtour, even ſo farre as eternall death and deſtruction, is from eternall life and ſalvation; and therefore the
c *Rev.* 9. 2. ſtate of the wicked is truly ſaid to be *a bottomleſſe pit* c, *which the Angell that came downe from God* (or is a meſſenger taught from the Kingdome of God) *hath the key thereof in his hand* d, or miniſterie, knowing how to ſhut it, and
d *Rev.* 20. 1. how to open it, to keep out the faithfull ſo, as there they
e *Luke* 16. 26. cannot enter e, and let in unbelievers ſo, as out of which they
f *Iude* 6. *ver.* cannot eſcape f: and we know that there can be nothing without banks or bottome, but onely the Lord himſelfe; and therefore it is not but with reſpect unto him, which the world knowes not of, neither will they underſtand; for in D this point lies that myſtery of the devill, and of that firſt ſin,
g 2 *Theſ.* 2. 7 and ſo the myſtery of iniquity g, which the world hath ſo many conjectures, and divining cups to drink in, to come to the knowledge of it, and that they might finde it out, and yet know not the time of the creation of him, whom they ſay was firſt in ſin, nor the manner of it, that is, whether all fell in one, or whether ſuch a multitude were in the ſame minde in one act, or moment of time: nor know they the place where they fell, whether in heaven, being
h *Pſal.* 5. 4 *Iſa.* 53. 9 that ſinne cannot be admitted there, no not for a moment, though but in the very conception of it h; and to caſt him out before could not ſtand with juſtice, and to ſay they fell (being out of heaven) in the garden as Miniſters unto man, it is all one as to affirme they fell, being out of their Creator, in whom all things conſiſt, not having their being
b *Col.* 1. 16, 17 *Acts* 17. 28 and ſubſiſtance in him b, and if ſome of the Angells had their being out of him conſidered in Chriſt, then all had, and if once the good Angells had being out of Chriſt, then they ever have their being out of Chriſt; for his myſticall body
c *Iam.* 1. 16 17 cannot change c: and if they be not in him, then is not he
d *Col.* 1. 20 *the reconciler of all things in heaven and in earth* d; therefore the world conjectures and gropes in theſe things (namely in this point of the fall of Angells) onely in the dark: for the
e *Iude* 6. *verſe.* Scripture ſaith, *the Angells that kept not their firſt eſtate*, or principality (*as the word is* e) are *reſerved in chaines of darkneſs*

reſt unto the judgement of the great day. So that if in caſe they had principality, as the Spirit of God affirmes, then was there none above nor before that perſon, or being that firſt fell, no more then there was any ever below, or more deep in deſcention then that perſon or ſubſiſtance that is the firſt and prime in Reſurrection and exaltation, and as that nature in the Son of God, wherein he had his deſcention, and depth of his humiliation, hath no cauſe of boaſting or attributing unto it ſelfe any thing in that ſtate of life and ſalvation f, ſo alſo that nature, wherein Satan or that Son of perdition had at the firſt his principality and domination (wherein he was in the beginning that Lucifer, ſon of the morning or day-ſtar g, a title given unto the Son of God himſelfe h) hath no cauſe of guilt or ſtaine in the leaſt, in that fall of deſtruction and deſolation, and therefore the knowledge of the Angells is another thing farre beyond that which our conjecturers or dreamers do dreame of or underſtand; therefore it is that it is ſaid, *that he hath not put in ſubjection unto the Angells the world to come, whereof we ſpeake*, or are Miniſters i to prove that the Son of God is not onely an Angell or Meſſenger of the Covenant k (which notwithſtanding he is) but alſo the Lord and giver of the Covenant, whom none hath power to queſtion or contradict, *and if the firſt fruits of his Miniſtery and Kingdome be ſuch, ſo is the whole lump and Adminiſtration of it alſo* l; for it hath not onely an Angelicall Meſſage or Embaſſage in it as coming from another m, but it hath alſo in it a Lordly edict and principality as from the Spirit and Perſon Royall himſelfe n, unto all others; and of this Argument in that firſt Chapter of the Epiſtle to the Hebrewes, our Apoſtle doth wholly inſiſt, proving that Chriſt is not onely an Angell or Meſſenger of the Covenant, but alſo the Lord and giver of it: So that as truly as Chriſt is a true Lord and giver of that Law of the Spirit o, ſo is he alſo a true Meſſenger *or Miniſter of the Spirit* p; ſo that if we will ever meaſure the Temple, Houſe, or City of God *with the true meaſuring line, or that golden reed appointed, and given by the Angell for that purpoſe*,

f 1 *Cor.* 28, 29
g *Iſa.* 14. 11 12, 13, 14, 15
h *Rev.* 22. 16 *Rev.* 2. 28.
i *Heb.* 2. 5.
k *Mal.* 3. 1.
l *Rom.* 10. 15. *Rom.* 11. 16
m *Mal.* 3. 1.
n *Iob.* 3. 31, 32, 33, 34, 35. *Heb.* 1 *Chap.*
o *Iſa.* 33. 22 *Iam.* 4. 12.
p *Luk.* 4. 17 18, 19. *Iſa.* 61. 1, 2, 3.

so as to give every thing its due proportion, then as it is true, that if we will give *the Man of God* his due proportion
q *Rev.* 11. 1. in the House of the Lord q, we must not finde it else-where
Rev. 21. 15. but in that Son of man Jesus Christ r, for further then wee
r *Ioh.* 5. 27. hold proportion with him, we are not of God, for what we
Ezek. 2. 1. 3 are to God we are in him, for he is that patterne revealed
ſ *Ezek.* 42. onely in the Mount ſ: even so also, if we will describe an
10. 11. Angell of God by the same golden reed, we must have them
Heb. 8. 5. hold proportion with that onely *Angell of the Covenant*,
Exod. 25. 9. and further then we can declare how they do agree, we set forth no Angell or Messenger of God, for hee is the true patterne in that also; so that if we give the good Angells a nature, Ministery, and office besides, or otherwise then is found in the Angell of the Covenant, we wander from the rule, we have not the golden reed given unto us, nor have
t *Heb.* 8. 5. we been with *Moses in that Mount of God to see*, nor can
Numb. 8. 4. we doe according to that patterne there given t; for without the knowledge and faith of this point of the Angells, we can never understand and beleeve what it is for *Michael* and his Angels to fight against the Dragon and his Angels u:
u *Rev.* 12. 7. nor indeed can the rest of the holy Scriptures be knowne or beleeved by us; for indeed the very forming of good Angells and bad, and their very appearance and bringing forth is the very root of the holy Scriptures, whereof (if wee bee
x *Psal.* 40. 7 *Heb.* 10. 5, 6, 7. darke) we erre, not knowing our way in any of those severall branches that spring up, and are to be found *written in the volumne of the the book, or Word of God* x. What ever men
y 2 *Kin.* 20. 19. may think or seem to profess they know of that good Word of God y, we know what we say, *and the Lord give us understanding in all things* *.
Isa. 39. 8.
* 2 *Tim.* 2. 7 Again, our Lord raigneth and governeth also in the Hea-
z *Psal.* 47. 8, 9. then in that way of his grace and favour, which is peculiar unto his people z, for they also are alienated, estranged and
Psal. 93. 1. cut off from their proper Ancestor, even as *Ruth* was estran-
Psal. 97. 1. ged and cut off from her Ancestors the Moabites, and be-
a *Psal.* 83. 8. came *the Mother of our Lord* a, and (as it is said of *Pharoah's*
Mat. 1. 5. daughter in the person of the whole Church) the Spouse of
Ruth 1. 4. our

our ſpirituall *Solomon*, that ſhe was *to forget her kindred and her fathers houſe, and ſo the King delights greatly in her beauty* [b]. For as it is true, that there was of the ſons of men that were true and reall Progenitors of that body of Chriſt, *who is the Son of God* [c], and therefore the Pſalmiſt ſaith in the perſon of Chriſt, *our Fathers truſted in thee, and they were delivered* [d]; even ſo there is in man that which is a true Progenitor and Anceſtor to the Son of God, that gives him his beginning, *even from the beginning of the world, from which time he is ſaid to be a Lamb ſlain* [e], not as a tranſient act, but as an act of eternity that reacheth and continueth even untill now, without the which Chriſt is not, nor can he take place in the ſoule of any without it, and that is the frailty, infirmity, and weakneſs of man, which onely gives being or realty unto his death and ſuffering, without which he is not Jeſus Chriſt [f], which death he vanquiſheth even in the very encounter, and is alienated, eſtranged, and cut off from being any ſuch thing as death is [g], even as farre as the life of God is ſeparated from being dead in ſins and ſorrowes, betwixt which there is an infinite diſtance and diſproportion. And as the Sonne of God reignes and governes by eſtranging himſelfe from all the deſires and inclinations of the fleſh [h], which by nature the whole lump of mankinde is ſubjected unto; For, *We have all ſinned, and are deprived of the glory of God* [i], in our ſelves, and *there is not one that doth good, no not one* [k]: ſo alſo in the doing of it away, triumphing over it, mortifying and killing it, he turnes it to a uſe, quite contrary to the nature of it, raiſing up *righteouſneſſe from ſin, love out of enmity*, yea *joy out of ſorrow, ſtrength out of weakneſſe, wiſdome out of fooliſhneſſe, glory out of ſhame, immortality out of mortality, and life out of death*: this is that government, rule, authority, judgement, and diſcerning that our Lord exerciſeth amongſt all that are his, which is, that *everlaſting righteouſneſſe* which he hath brought into the world, to be made manifeſt *onely in his holy temple* [l], *which the Lord builds, and not man* [m]: for the Saints by nature being all of that common parent and anceſtor, *the corruption and luſt*

b *Pſal.*45. 10,11.
c *Rom.*9.4.5
d *Pſal.*22.4
e *Rev.*13.8.
f 2 *Cor.* 13. 3.4.
g *Iohn* 1. 4
1 *Ioh.*1.2.10 5.
h *Gal.*5.24.
Iohn 1.12, 13.
i *Rom.*3.23.
k *Rom.*3.12
l *Dan.*9.24.
m 1 *Cor.* 3. 9.
2 *Cor.*5.1.

n *Isa.64. 6, 7.* *lusts of the flesh*, they through this grace of God, are alienated and estranged therefrom, as farre as the wayes of that
o *Gal.5.17, 18,22,23.* holy Spirit are from the lusts and desires thereof o; and of such subjects, and none but such, consisteth the Kingdome and
1 *Pet.1.2.* regiment of our Lord Christ, therefore it is said, *Ye who*
p *Eph.2.13* *were sometimes afarre off, are made neere by the blood of*
q *Eph.2.1.* *Christ* p; *and you hath he quickened who were dead in tres-*
r *Eph.5.8.* *passes and sinnes* q; *and ye were darknesse, but now ye are light in the Lord* r; and *now therefore ye are no more strangers and*
s *Ep.2.19.* *forraigners, but fellow-citizens with the Saints*, (or with that Holy One) *even of that houshold of God* s; *so that God reigneth over the heathen, and in them, he sits upon the throne of his*
t *Psal. 47. 7,8.* *holinesse* t; *the Princes of the people* (or of the Nations or Strangers) *are gathered together*; yea it is they *that are be-*
u *Psal.47.9* *come the people of the God of Abraham* u; for *the shields of*
x *Psal.47.9* *the earth*, or fortresse and guard of it *is onely in God* x: For, no government and protection of the world is proper to the house and kingdome of God, but onely in the Lord, of which all other governments are but characters drawne out by severall wayes of administration, according to principles founded in nature; therefore in his rule, government, and judgement, *is he vehemently to be exalted* y; for, he alone it is, that *judgeth, ruleth and governeth in the heathen, even in*
y *Psal.47.9* *such as are estranged and alienated, and none else* z. And here we may not neglect to speak a word of that great mistake that is in the world, in looking for some time of reformati-
z *Rev.2.26 27.* on in the Church of God, which is such, as for the present is not, nor may be thought to be *yet time to build in so glorious*
Rev.3.21 *and excellent manner*, as afterward it may be, which is ever
a *Hag.1.3, 4 5,6* the spirit of such as *love to dwell in seiled houses in Babylon* a, *rather then to returne, for the re-edifying of the Temple* b,
b *Nehem. 2. 5.* and that time (they say) is *at the calling of the Jewes, and the coming in of the fulnesse of the Gentiles, when all Is-*
c *Rom.11. 25,26* *rael shall be saved* c: in which place is taught this alie- F
nated, and Ancestour, wee have here spoken of: But this they gather, with no little confidence of the fulfilment thereof (according to their way,) understanding

onely

onely according to the letter, all the writings of the Apostles, who allude frequently unto those ancient distinctions and separations of other Nations from Israel of old, declaring the state and condition of peoples to be so divers and opposite, as those ancient records of the carriage, nature, and dispositions, and separations in former times, by the ancient histories of Scripture, are set forth [d], which being a doctrine in those dayes, by the differences of peoples and nations, to teach the mystery of Christ, even *as in differences of meats, drinks, washings, leprosies, outward impurities*, and the like, which are innumerable; the Apostles in their writings allude unto them, for the opening of them, as to the Arke [e], Tabernacle [f], Cloud in the Wildernesse [g], Temple [h], and all outward formes and figures, set up, and used in former ages, that the glory of the Son of God might appeare [i], and shew it selfe to be the glory and substance of them all [k], so that to looke againe for the Jewes and Gentiles as a differing people kept both intire unto this day, as that people properly, by whom then God taught the world, as in that outward figure of cleane and uncleane, separated, or united, and that they must come to build, re-edifie, and set up that holy Worship, before we can looke for it in the perfect purity, and glory thereof; we may as well conclude, that all things according to the Letter and Histories of the Scriptures alluded unto by Christ, and his Apostles, must againe appeare in that worke, for the Apostle affirmes in as plaine termes (as of any other of these ancient things that are already past, and seem to bee at present laid aside) *that Christ came to build up the Tabernacle of David*: but this is alwaies that ancient errour of the piercing and persecuting Jew, *that because Elia must come before that great and dreadfull day of the Lord* [m], they looke for the same man to come againe that had lived in former times [n], or else they thinke no great work can be looked for or seen even as at this day som look for Christ to come to raign as a great Monarch upon the earth, before they can injoy

d *Deut.*7.1, 2,3
*Deut.*2.25.
*Deut.*4.6. 27
*Deut.*18.9
*Zech.*7.14
Zech. 12.9, 10
e *Heb.*9.4
*Mat.*24.38
*Rev.*11.19
f *Heb.*8.2
g 1 *Cor.*10. 1,2.
*Heb.*12.1.
h 1 *Cor.*3. 16, 17
2 *Cor.*6.16
i *Iohn* 3.14, 15
k *Iohn* 6.31, 32,33,34, 35
l *Act.*15. 15.16.
m *Mal.*4.5.
*Mat.*11.14
n *Luk.*9.11.

or

or find peace, and true Religion together, which declares that it is a carnall peace, and an earthly Religion and Kingdome they so much adore and looke after: but we know that Christ told them, *that Elias was then present*, (according to the mind and sense of the *Prophet*) if they could have received it[o], *but it was a Mysterie hid from them, because the God of this world had blinded their eyes, least they should believe the glorious Gospell, and the light of it should shine unto them*[p]. Such is the History, carriage, and practice of the Jew and Gentile, (in the true sense and scope of holy Scriptures) as that it is a Doctrine containing such a mystery as is ever present and evidently appeares where ever Christ, that holy one of God, is declared, set forth, and opened what he is in our nature, which is from its first Originall (in him) alienated and estranged from what naturally it is, therefore the Apostle teaching the very same Doctrine of the Jew and the Gentile, tels us, *he would in no case have us ignorant of this Mystery*[q], least we be proud and arrogate somewhat unto our selves[r]; so that the Doctrine of the Jew and the Gentile is a mystery or hidden thing, which is onely truely opened in the Revelation of Jesus Christ, and not in seeing people with a bodily eye to travell from one part of the world into another, *in whom they are reconciled and made one*, (even God and man, who by nature are at the greatest distance and separation) *yea in him all are Israel and saved ones*[s], *who by nature are all concluded under sin, and children of wrath and of destruction*[t], therefore he saith, *that the Redeemer comes out of Sion and turnes away ungodlinesse*, not onely from the Gentiles, and not from the holy people, but it is said *from Jacob*[u], mentioning the Father of the twelve Tribes, as the fountain of that iniquity *that the Redeemer doth turne away*: So that *the breaking downe of the partition wall*[x] which separated Jew and Gentile, is *that abolishing of that enmity in our flesh by Jesus Christ*[y], *even that Law of carnall Commandements and Ordinances, and reconciled both unto God in one body by his Crosse*[z], *making in himselfe of twaine one new man, so making peace*[a] between Jew and Gentile, that is, between that holy

o *Mar.* 9. 13 *Mat.* 11. 14.
p 2 *Cor.* 4. 4
q *Rom.* 11. 24, 25.
r *Rom.* 11. 25.
s *Rom.* 11. 26.
t *Eph.* 2. 1. 2 *Rom.* 3, 9.
u *Rom.* 11. 26. *Isa.* 59. 20.
x *Eph.* 2. 13 14.
y *Eph.* 2, 15. 16.
z *Eph.* 2, 15. 16.
a *Eph.* 2. 15, 16,

one

one of God and our nature, which in it ſelfe is eſtranged from, and at enmity with him, but being one in him, we bear the name of *Iſrael, even of one, that as a Prince prevailes with God* [b], as *Jacob* beares the name of all iniquity, which the Redeemer turnes away, yea even at that time when the Apoſtle is in the declaration of the holineſs of the Jew, and prophanenes of the Gentile, all which amounts unto this ſum, namely, to declare what the Son of God is made in us, and what we are made in him, for *he is made ſinne in us, as we are made righteouſneſs in him* [c], they hold correſpondency in all points, and being declared accordingly, it is the making of two to become one in all things whatſoever, yea even the greateſt ſtranger to become the neereſt home-born, *even the onely begotten of the father, and ſon of his love* [d]. So that whileſt we are looking with ſtretched-out necks into the peoples of the world, expecting ſome great worke and Reformation to appeare, we doe in the mean time neglect and reject thoſe kind offers of mercy and ſolicitations of our ſoules which God (in that way of Chriſt) offers unto us onely through the knowledge and faith of him, the ignorance of whom deprives us of all his comforts and operations [e]; but we muſt wander unto, looke after the calling of Jewes, and coming in of a fulneſs of Gentiles, to the fall of the Pope, and Chriſt his raigne upon the earth as a great Monarch, when as all theſe *are in our hearts and in our mouths* [f], and yet through that unbeleefe which is in us, we ſee them not, but are climbing up to ſeek Chriſt, as though *Elias* was to come againe [g], *as alſo deſcending downe into the deep*, as though *Moſes* and *Jonah* were to appeare in like forme to the outward ſenſes againe [h], when as God ſhewes the ſame workes, yet as differing in the manner of them, to carnall reaſon, as far as there was difference between *Jonah in the Whales belly, and the Son of God in the heart of the earth*, and yet that was the ſigne of the Prophet *Jonah* [i], and as there was *in the peoples coming from Baſhan and out of the depth of the Sea* with *Moſes* [k], and the peoples carrying of the Ark out of the houſe of Obed-Edom up into Jeruſalem

b *Gen.* 32, 28.

c 2 *Cor.* 5: 21.

d *Joh.* 1: 14. *Mat.* 3: 17.

e *Eph.* 4. 18.

f *Rom.* 10. 8.

g *Mark* 9. 11.

h *Jon.* 17.

i *Mat.* 12. 40.

k *Pſal.* 68. 22.

ih *Davids* dayes, which he memorizeth as the same thing
l *Psal.* 68. 1, 2. being then done againe: if they had stood gazing after the same acts to be done in the view of a natural and carnall eye in the same manner and forme, they had before been manifested and made known in, or else to acknowledge no divine power, or heavenly evidence of the operation of God therein in the present dispensation, then had they never acknowledged God aright in his wonderfull workes, but had denyed his power and handy-worke amongst them, even as the Jewes did in the dayes of our Lord; so in like manner if we stand gazing after an old people of the Jewes to bring us truth, and the fulnesse of the Gentiles to bring us peace, in calling of the Nations so as to settle an earthly and temporary peace, and in the meane time neglect the mystery of the one and of the other, yea, the very truth and substance of them all, though secret and hidden from the
m *Col.* 3. 3, 4. world in that way of Christ, *as all our life and light is*[m], we shall prove such, as upon whom the vertue and power of
Iohn 1. 4. *to* 9. that Son of God doth not appear, nor make it selfe manifest, but shall be opposers of his gracious and spirituall presence, when ever he is truly revealed and opened among us, though
n *Col.* 2. 18. in the meane time *we are puffed up by a fleshly minde*[n] through carnall speculations of things that are past, and vaine hopes and expectations of things to come, which serve to no other use but meerly to flatter our selves in a loose and licentious liberty, bearing our selves and others in hand with such things as shall never in that forme (which we propound them unto our selves in) nor in that sense which we understand and take them in, appeare nor manifest themselves neither unto our selves nor unto others; therefore it is, that God hath so varied the outward forme of the expressing of himselfe in his Word from first to last, till at the length he hath so propounded himself unto us, that all the men in the world cannot give the outward forme of it to resemble it in the least, but a meer carnall eye can see it is deceit, and cannot be the same, as in that Booke of the Revelations it doth so evidently appeare, or else we had had (by the decei-

vers

vers of this world) *all the seven Trumpets ſounded long ago, as alſo that new Jeruſalem erected and ſet up,* which now wee fall ſhort of, and according to their underſtanding of the Word of God ever muſt, and ſo muſt ever drive it ſome certaine yeares before them, as ſo long they have done to the deceiving and deluding of ſo many that are gone downe in the meane time into *Hades*: nor ſhall theſe perſons or Spectators, looking after things at ſuch a diſtance of time, from them, attaine their hopes, no more then the Jewes did *in having Elias appeare againe unto them* in that forme, or in that ſenſe which they underſtood the Prophet in; ſo that ſuch waiters and expectors for great things in after times, (but lay the Saints waſt of them at the preſent) they doe ever waite with the ſame Spirit which the Jewes did, and whilſt they are looking for other Jewes, are performing that antient office *of the Jewes themſelves, and of the Gentiles alſo*, who both of them went in that hot purſuit *of the blinde of the morning when he appeared*, *even as ſo many dogs compaſſing him to pierce his hands and his feet*; So that in this point of Gods Government, Dominion, and Rule in his Saints *which are ſaid here to be the Heathen or the Aliens*, there is that which in it ſelfe is death, darkneſſe, ſlavery and ſubjection unto the leaſt and worſt things in the world, yet is it alienated, eſtranged, and cut off therefrom, and hath nothing exerciſed in it but life, light, liberty and dominion *over all Principalities and Powers of the Prince and God of this world*, and are nothing at all of ſuch a thing as by nature in themſelves they are; ſo that as God is nothing to the wicked but what he is onely in and by them, and therefore hee is nothing in them, *for God is not in all their thoughts*; even ſo the Saints are nothing to God, but onely what they are in him *which is all things, and therefore in the multitude of their thoughts within them, they are all his comforts which delights their ſoules*. So that in Gods Rule and Domination, in the wicked there is nothing of him but what ſpringeth and cometh of themſelves, who are nothing of God at all, and in Gods rule and domination, in the godly

o *Pſal.* 3. 1,

p *Pſal.* 22. *ſee the title.*

q *Pſal.* 22. 16.

Acts 4. 23. *to* 27.

r *Eph.* 2. 2.

2 *Cor.* 4. 4.

s *Pſal.* 10. 4

t *Pſal.* 94. 19.

ly there is nothing in them but what is of him who is no-
thing in himselfe, that is in respect of his owne nature,
that is any thing of them at all, this therefore is that great
Mystery of the Gospell which hath laine hidden from the
u *Exod.* 29. world in Ages that are past, that God who in his owne na-
42. ture cannot be more excellent and glorious in one place,
Psal. 87. 1, person, or action, then in another, yet in his wisdome hath
2. so provided in Christ, *that the place wherein he hath appointed*
Exod. 25. *to meet with his people, and to speake with them in*, doth farre
22. excell in glory all other places, persons and actions in the
Exod. 30. 6. world u, *whose goings and comely honor in the Sanctuary are*
36. *not elsewhere to be seen or met with* x, but onely in that place,
x *Psal.* 63. or Sanctuary *wherein his honour dwelleth* y, which onely is
1, 2. sanctified and set apart from the rest of the world z, even
Psal. 68. as the place of his *onely residence, and the apparition and ma-*
24, 25, 26. *nifestation of his presence, power, and glory* a, so likewise that
y *Psal.* 26. 8 God who in his owne nature, cannot bee absent from, or
z *Isa.* 28. 5. leave destitute of his presence one place or thing more then
x *Cor.* 3. 16 another, yet through his wisdome in Christ, hath so provi-
17. ded that the men and operations of this world are altoge-
1 *Cor.* 6. 19 ther vacant, void, and laid empty and wast of him, not in-
a *Exod.* 9. 6. joying the least jot of his presence at all b, which is a Myste-
Levit. 18. 2 ry not considered nor looked into, it being of the same se-
Psal. 102. 16 crecie and also as conspicuous as Christ himselfe is, and of no
b *Psal.* 10. 4 other ambiguity or certainty the one then is the other unto
Mat. 25. 41 us c, and hence is that other particular in his rule and au-
Psal. 58. 3. thority brought in by our Prophet, that is by what hee
c 2 *Thes.* 2. 7 judgeth, which is said to be this:
1 *Tim.* 3. 16

By filling the places with dead bodies, or (as some translate
it) *hee shall fill up with ruines.*

The Word translated *fill*, signifies to fulfill or to fill G
up, that is, to make a thing full by expending or pas-
sing away another; for nothing can bee filled with
two things, to have its fullnesse of each of them, but
if it bee filled up, or made full with any one thing,

all

all other things must bee expunged, expended, and put out or passed away, or an end must bee made of them, as the word will beare, and therefore so much is in the words, as perfectly to plead a cause so as to put an end to all hopes of ever impleading to the contrary, with any advantage, and so doth give life unto him, in whose behalf it is impleaded, for it comes of a word that signifies to live, the word translated dead bodies, or ruins, destruction, losse or misery, comes of a word that signifies to fall, or to be dead, or come into extream decay, that is decay even unto the uttermost, so that the sense runs thus: hee shall fill up with ruines, or hee shall perfectly plead, to recover with losse; or he shall cause to live by death, or to rise by the fall, or to restore all things by an utter decay of them; and in this the Prophet alludes unto that death, destruction, and way of the fall of man in the beginning, without which, *man had never lived the life of God in Iesus Christ* a; nor had hee beene saved and restored from an utter destruction and decay: nay without which fall *Hee had never beene raised and lifted up unto the glory of the Father* b: So that wee cannot looke upon the fall with an eye of faith in the wisdome of God, but wee must of necessity behold Christ *the image and wisdome of the Father in it*, from which man fell, no more then wee can behold the resurrection by faith in the SONNE OF GOD; but wee must behold *the fall in it, from which man is delivered, raised up, and restored* c. So that however the fall is properly taught in the first man that was, yet not without respect unto *the death and resurrection of* JESUS CHRIST; so also *the resurrection is properly taught in the Lord* JESUS, *yet not without respect unto that aspiring spirit of man at the first, which is his destruction* d, as is declared in those severall temptations, wherewith the SONNE OF GOD was assaulted e: So that in the fall of man, *the humiliation and life of the* SONNE OF GOD *is involved, so as death is swallowed up of victory*, and in the exaltation of the Sonne of God, that

a *Ger.* 3. 3.
b *Gen.* 3. 9. *to* 19. 4. 2 *Cor.* 5. 21
c *Eph.* 4. 9, 10.
d *Isa.* 26. 19 *Isa.* 60. 1, 2.
e *Gen.* 3. 5, 6. *Psal.* 82. 6, 7. *Mat.* 4. 1. *to* 10. *Gen.* 3. 5, 6 *Hos.* 13. 9.

that aspiring spirit and life of man is involved, *whereby man by nature corrupteth and destroyeth himselfe* i: Now the fall of man is the death and humiliation of the Son of God on this wise, the Son of God according to the wisdome of God, (which he is) cannot admit of any thing into unity with himselfe that hath in it selfe any life or excellency besides that which is in the very nature and being of the Son of God, therefore *he consisting of God and Man*, must needs take unto himselfe that *which is humbled, and is in it selfe accursed, vaine, sinfull, and made void and empty of that which is all things* k; which is the very fall and defection of man it selfe, otherwise he could not be the righteousnesse, resurrection, life, blessing, and fulnesse of it, for he must bee all, or else not any thing in that which is made one with him, as man was at the first, even so the exaltation and life of the Son of man, according to the life, light, and wisdome of a creature, made one with God, cannot admit of any thing into unity with it selfe whose life and excellency is not the same with that which is in it selfe, for the nature of man being made one with the Image or Son of God l, cannot propose it selfe unto it selfe in its native excellency below, or inferiour unto God, for the nature of man being made one with God, according to the best perfections and wisdome of a creature, wherein he was as truly made as in the wisdome and perfections of God, and according to that humane wisdome of his, he cannot admit of any thing in himselfe (that is in his owne nature) to bee lesse then the excellencies of the Creator, being *he was made in his Image*, and so he sets himselfe in the place and seat of God, for the excellencies of God cannot be in the nature of the creature, but the creature must be God, which it can never be. And therefore by this meanes he makes a nullity of God, and so in himself *becomes the God of this world* m, or *that Antichrist* n, and where he finds his owne nature to fall short of the excellencies and glory of God, in wisdome, power, authority, peace, and the like, being restrained from some *particular tree or other*, in that kind, *or that one tree in generall*,

i *Gen.*3.5,6 *Hos.*13.9.

k 2 *Cor.*5. 21. *Phil.*2.7,8. *Psal.*22.6,7

l *Gen.*1.27. *Gen.*4.1,2.

m 2 *Cor.*4. 4.

n 1 *Ioh.*2.18 22. 1 *John* 4.3. 2 *John* 7.

generall, so that he cannot eat in that manner that he would, then all his wisdome, art and skill, is put forth to eat, or communicate in the things of this life, or in the things of that life of man, *to make himselfe in his owne nature, like unto*
H *God* o, for the wisdome of man can never satisfie it selfe by having its excellency in way of union, and not to be in it selfe, the very thing it selfe, therefore it is in nature that man and wife can never have full satisfaction in the excellencies of each other in way of union, or contract, unlesse they become the same person or thing that each other is, namely in their seed and off-spring, for in them they are properly *made one flesh, and in a child they twaine are made one individuall* p: Hence it is that man not being contented with excellency in way of union, that all those conspiracies, warres, controversies, and enmity breake out, and are seen in the world among the sons of men, ; for King and Subject have each others perfections in respect of unity, but when any excellency appeares in one that the other hath not in himselfe, where the feare of God and the knowledge of the excellency of unity in Christ is not, they never rest till they either pull it down, or in some way or other transplant and assume it unto themselves, so it was in the people towards *Moses, who was King in Jesurun* q, *for they would have leaders of their owne device and making, like unto other Nations* r, *to go before them into Canaan*: so it was in the dayes of *Samuel, they would have a Saul to rule over them* s; and so it is now in the Ministerie betwixt Priest and people, as it was in that *Corah and his company towards Aaron* t, and so it is between man and man of all sorts and degrees, though they be one by union *being all of one flesh* u, yet where any excellency appeares in one that another hath not in himselfe, that is, in his owne personall condition, presently enmity appeares if (by his industry, *or eating of one tree or other*) he cannot attaine it x; nothing therefore but the excellency that comes by union can unite truly man and man together in any estate, that is, when he can count and reckon upon the excellencies of another as his owne, but especially

o *Gen.* 3. 5.

p *Eph.* 5. 31 32, 33.

q *Deut.* 33. 4. 5.

r *Exod.* 32. 1

s *Act.* 7. 39, 40, 41.

t 1 *Sam.* 8. 5 6. 7.

Numb. 16. 1, 2, 3.

u *Act* 17. 26.

x *Gen.* 4. 3, 4 5.

y *Iohn* 17. 20,21. pecially this is the way, and no other, that unites and bringe together God and the creature y, even, so nothing but self-excellency breeds debate, and separates man and man in all relations, but that & nothing else breeds debate and enmity, especially between God & man, which is the root, originall, & fountain of al other debates, separations, controversies, enmity & hatred, *which moves that wicked one (in all ages) to kill*

* 1 *Iohn* 3. 12. *and murder his brother* *, not acknowledging that excellency that is in unity to be such, *as one is the keeper and preservation*

a *Gen.* 4 9, 10. *Acts* 20.28. *Iohn* 2. 2. *Rev.* 13.8. *of another* a; the superiour preserves the inferiour; for, without a superiour an inferiour could not be: and the inferiour preserves the superiour; for, without an inferiour a superiour could not be: *the nature of man preserves, and gives being unto the death of Christ; for, without the nature of man united unto God, a death of an eternall race and vertue could never be*: the nature of the Sonne of God preserves, and gives being unto the life of the sonne of man: *for without the nature of the Sonne of God being united unto man, a life of an eternall race and vertue could never be in man, or in a*

c *Iohn* 17. 3 *Rom.* 6. 23. 1 *Iob.* 5. 11. *Titus* 3. 7. *creature* c; the death and fall of man therefore, *according to the wisdome of God*, is the very way of transmitting of the life and excellencies of God over unto another, in whom there is, otherwise, *no such life and dignity* d, and the exaltation of the sonne of man, by and in that life and dignity,

d 1 *Iohn* 5. 11, 12. according to the wisdome of man, or of a creature, is the way of arrogating that unto himselfe, which is proper and peculiar unto God alone, in whom there can be no such corruptible, momentanie, and fading life and dignity, as the mind and wisdome of man so valueth and apprizeth of; and these two *being the grand parents of all the world*, were both in perfection in man in the first act of his creation, and that without any fault, defect, or imperfection at all: nay the

e *Eccles.* 7. 29. *Gen.* 1. 31. work in it selfe was *vehemently good* e. But no longer then the wisdome of God can be without manifestation in making of such a wonderfull work, in giving glory to the Creator, *whose word hath made it, and given being unto it*, which must needs be in the very act, of the making and being of it,

no

no longer can the wiſdome of man, wherein the weakneſſe of man (ſignified in the woman being in the tranſgreſſion, and not the man [f], as alſo the very ſubtilty of the Serpent appeareth) can be without the manifeſtation of it ſelfe *in queſtioning (and ſo denying) the nature and glory of the work* [g], which is all one to deny the Creator, whoſe wiſdome and image is in it, even as the Jewes *denying Chriſt to be the Son of God, did in ſo doing deny God himſelfe* [h], *and ſo crucified the Lord of glory* [i]. Theſe two then are the two great Parents of all the world (namely the wiſdome of God, and the wiſdome of the fleſh) *at the firſt made upright and innocent* [k], and the one cannot appeare glorious but as it hath reſpect unto ſhame and infirmity, nor can the other appeare ſhamefull and weake, but as it hath reſpect unto honour and dignity, yet neither of them the cauſe but onely the occaſion of each other, this is taught in the man, and the woman in that *they are both naked and are not aſhamed* [l]: For in the man (ſimply conſidered) there is no cauſe of ſhame in him to have ſuch a wife, and there is no cauſe in ſuch a wife (ſimply conſidered) to be aſhamed of ſuch a husband, there is no cauſe in ſuch a God to be aſhamed of ſuch worke, nor is there any cauſe in ſuch a worke to be aſhamed of ſuch a worker, no cauſe that the Creator ſhould be aſhamed of ſuch a creature, no cauſe that ſuch a creature ſhould be aſhamed of ſuch a Creator; thus it is, *as the worke is ſimply conſidered, the work and the worker being made one.* But when they have recourſe each to other, and converſe one with the other in that way of the woman, or wiſdome of man, (taught therein as it hath relation to God) wherein is included the wiſdome of the Serpent, teaching, that ſuch a thing as the fall is, comes not to paſſe but by having recourſe to another who is *the wiſeſt of the beaſts of the field, and is called the Serpent* [m]; the Hebrew word Nacaſh, tranſlated there Serpent, ſignifies to know by experience, as though man expoſtulating with God by his owne wiſdome, thinking to find out the deep things of God, and by that his owne wiſdome to know and to feele them in himſelfe as of himſelfe, and in his owne nature,

f 1 *Pet.* 3.
1 *Tim.* 2. 14
g *Gen.* 3. 1.
h *Iohn* 14. 7. & 11.
i 1 *Cor.* 2. 8.
k *Eccleſ.* 7. 29.
l *Gen.* 2. 25.
m *Gen.* 3. 1.

ture, and ſo maintaines his owne abilities in this his recourſe unto and converſing with the Word of God; but in ſo doing *transformes the Word of God into ſuch ſubtilty unto himſelf, that it hath the voice, ſting, death, horror and feare of a Serpent in it unto him*, even as the wiſdome of God *converſing with our infirmity* (in that way of Chriſt) *as ſin, ſorrow, and ſhame*, turnes them into *ſtrength, righteouſneſſe, joy and honour in himſelfe*: and when man thus converſeth with the Word of God in his owne wiſdome, namely in that wiſdome which ſuch a creature doth affoord and none other, then *doe they both become naked*, as having reſpect one unto the other, *and are both now aſhamed* [n]. For the wiſdome and act of man makes the Son of God aſhamed, *ſtripping him of that robe of our infirmities and frailties*, not knowing how to put them rightly upon him, which is the nakedneſſe and onely ſhame of the Son of God, for they are the only robes which he honoureth and dignifies himſelfe by, *they being the onely ſufferings whereby the Captaine of our ſalvation is made perfect* [o], it alſo makes the ſon of man aſhamed, (ſignified in the woman) who through his owne wiſdome denies our nature, that glory and dignity which God hath put upon it, not knowing how to make the glory of God to be the only and alone dignity of the creature, and to deprive the creature of, and deny it the glory of the Creator in all things by this its unity with him in Chriſt is alſo the very nakedneſſe and ſhame of man, who never had any other ornament or robe to cover and adorne himſelfe with in any way of acceptation or comelineſſe before God but onely that, and not ſtanding in that according to the way of faith, and work of creation, he cannot poſſibly have an eye unto God, but in the way of ſhame, even as hee puts the Lord Jeſus to ſhame by denying unto him his infirmities, *through which is declared that victory, triumph, and glory of his death* [p]. Man therefore in his owne wiſdome cannot have recourſe unto the dignity and glory of his eſtate in the Son of God, but in the way of ſhame and confuſion brought upon himſelfe, (which is and ever hath been *that ſpirituall Babylon, mother*

n *Gen.*3.7.

o *Heb.*2.10.

p 1 *Cor.* 15. 54,55,56, 57. *Heb.*6.6.

of

of whoredoms, City and ſeat of all wickedneſſe even untill now q) nor can the Son of God according to the wiſdome of God, behold the ſin and ſhame of the fall but in the way of righteouſneſſe and glorification; for by the wiſdome of God the fall cannot be ſeen, but there is a reſtauration in it, and by the wiſdome of the fleſh, the reſtauration cannot be ſeen, but there is death and deſtruction in it, for if we looke upon the fall in the wiſdome of the Spirit, then doe we ſee the extent of it, and take it complete and full according to the nature thereof, which if we doe, then we ſee not only eating but ſin, not onely ſin but death, not onely death, but the curſe, and not the full curſe but the bleſſing alſo; otherwiſe death, ſin, and the curſe are not perfected by us, (unto ſoundneſſe of Doctrine, and edification of the Church, for the perfecting of the body of Chriſt r) but *we hide them in our ſelves and others under lying lips* ſ; for if we take death in its extent to ſay rightly (as Chriſt did) *it is finiſhed*, then do we ſee the fulneſſe of the curſe which *his hanging on the tree doth teach unto us* t, which is according to that which God hath revealed (in that his not only expoſtulating with the man and the woman in the beginning u) but alſo he deſcends downe unto the Serpent, *the deepeſt of that ſubtilty that transformed the truth of God into a lie* x, ſhewing how the curſe is upon him *for that deſtruction of the world* y, which curſe doth never appeare as it is, *but the bleſſing and ſafety of the world is in it*, and therefore if the curſe of the Serpent appear, *his head is broken, the ſeed of the woman comes forth*, yea *ſalvation is attained* z, which appears in (and neither before nor after) the depth of the curſe upon the Serpent, *even then and there is his head broken* a, and then ſing *Moſes and Miriam and all the Hoſt of God* b, for *when the head of Leviathan is broken, then is Iſrael Gods firſt-borne, even his onely ſon called out of Egypt* c, for *then Herod is dead* d, who gloriouſly and victorioully cometh up *out of the red Sea*, or as the word is rightly rendred, according to the Hebrew phraſe, *out of Edomes Sea*, that is, out of *all blood and wrathfull diſpleaſure* (of *Eſau* that firſt-borne after the fleſh) *whatſoever* e;

q *Rev.* 17. 5 *Zech.* 5. 7, 8, 9, 10, 11.

r *Eph.* 4. 11, 12, 13, 14.

ſ *Pro.* 10. 18 *Pro.* 12. 22.

t *Gal.* 3. 13. *Deut.* 21. 23

u *Gen.* 3. 16, 17.

x *Rom.* 1. 25

y *Gen.* 3. 14, 15.

z *Gal.* 3. 13, 14.

a *Gen.* 3. 13, 14.

b *Exod.* 15. 1, to 21.

c *Hoſ.* 11. 1.

d *Mat.* 2. 19, 20.

e *Exod.* 15. 4, 22.

who then appeared and plaid his part in *Pharoah*, and after had the ſame name given unto him that is given to this raging Sea * which ſwallowed up *Pharoah* and all his hoſt, but delivered Iſrael, Selah. Yea, when the curſe appeares, ſignified by thoſe cuſtomes of the Law, *when Chriſt was brought into the Temple to have them performed upon him*[f], ſhewing thereby *that he was made a curſe for us*, even then doth the promiſed ſeed the child Jeſus appear alſo, *and then ſing old Simeon and Hanna the Propheteſſe with great ſatisfaction and conſolation*[g], *yea the Angells and all thoſe heavenly Armies ſing and rejoyce exceedingly, when the curſe and the bleſſing, ſin and righteouſneſſe meet and are brought together in that Child Jeſus, that only begotten of God in the world*[h], *for then is ſin devoured and ſwallowed up*[i], *and righteouſneſſe ſheweth forth her pleaſant face from on high*[k], yea then is the curſe turned into bleſſednesſe it ſelfe, which looſeth and ſetteth at liberty *all hearts and tongues to rejoyce and ſing*[l]; but the wiſdome of man not reaching the nature and extent of the curſe can never finde out nor taſt of the bleſſing, not knowing the way of ſin he can never know the way of righteouſneſſe: theſe two then (namely *the wiſdome of the fleſh and the wiſdome of the ſpirit*) *are thoſe two great roots from which all the ſeverall branches of life (as alſo of death) do ſpring*, even thoſe two great parents that bring forth all the world divided into two ſorts, namely *the ſeed of the woman and the ſeed of the Serpent*[m], and yet neither produceth his generation but with reſpect unto both; for the wiſdome of God bringing ſin and righteouſneſſe together, there is *nothing but righteouſneſſe and peace kiſſing each other*[n], *rejoycing the heart of him in whom they are*[o], but the wiſdome of man bringing ſinne and righteouſneſſe together there is nothing but ſin and death at an utter variance, *troubling and tormenting the heart of him in whom they are*[p], and according to theſe two roots and generations is the act of our Lord in his way of Judgement and Government exerciſed, in that it is ſaid, that he fills up with ruines, for there is a fulneſſe of ſin in *that man of ſin*[q] who is compoſed of nothing elſe: which filling up is

Gen. 25. 30.
Gen. 36. 1.
f Luke 2. 27 to 32.
g Luk. 2. 34 to 38.
h Luke 2. 13 14.
i 1 Cor. 15. 54, 55, 56, 57.
k Pſal. 85. 10, 11, 12, 13
l Luke 4. 18, 19.
Iſa. 32. 4.
John 8. 32, 36.
m Gen. 3. 15
n Pſal. 85. 10.
Rom. 2. 10.
o Pſal. 32. 11.
p Tit. 1. 15. Rom. 2. 8, 9.
Gen. 4. 6, 13 14.
q Gen. 15. 16.

by

by nothing elſe but by the ruine and deſtruction of the Son of God in that man in whom no life, nor ſpirit, nor power of Chriſt appeareth, for his filling up is the deſolation and laying of himſelfe waſt of all heavenly vertues and excellencies *that come from God, and are of him*[r]: there is alſo a filling up or fulneſſe of righteouſneſſe in that Son of God, which is by the ruine and deſtruction of all ſinne and wickedneſſe *in that man of God or righteous man Jeſus Chriſt*[s], who cleanſeth and puriſieth himſelfe of all guilt, ſtain, pollution, or filthineſſe of the fleſh whatſoever, that is and cometh of the Devill, *in whom Satan finds nothing of himſelfe*[t], and therefore can lay no claime nor title to him at all, for he never found any thing in him nor ever ſhall, ſo that here is a fulneſſe alſo or filling up by an utter ruine and deſolation of *the Devill, the world, ſin, the workes of the fleſh, and all carnall Commandements whatſoever*[u]. Obſerve here therefore, that ſinne and righteouſneſſe are manifeſted in their fulneſſe no other way but in the utter ruine and deſtruction of each other, in whomſoever the one or the other dwelleth, and that out of that one act or great worke of God in the creation of mankind the one in that way of the fall made manifeſt in that firſt man, the other in the way of the reſurrection declared and made manifeſt in Jeſus Chriſt; We are to conſider therefore *that ſinne and righteouſneſſe are neither of them any created thing, yet both of them made manifeſt by generation*, in which generation that which is eternall in it ſelfe becomes temporary through or in another, and that which is temporary in it ſelfe becomes eternall in or by another: ſin is no created thing, *for God made all things good, yea, vehemently good*, as the word is, and even ſo was that workmanſhip of mankind created in *Adam*, in whom was both the wiſdome of a creature being *made of the earth*[x], as alſo the wiſdome of God *in whoſe image he was likewiſe made*[y]: Now this worke of God in the wiſdome and underſtanding of a creature was able to judge of and find out the nature of any creature, *over whom hee was ſet as Lord*[z], and therefore *their names were as the man called them*, who knew

r *Heb.* 6. 6. *Gen.* 6. 5.
s *Col.* 1. 19. *Col.* 2. 9. *Eph.* 2. 15, 16
t *Heb.* 9. 14 1 *Pet.* 1. 19. *Ioh.* 14. 30.
u *Col.* 2. 14, 15, 16. *Col.* 2. 20, 21, 22, 23.
x *Gen.* 2. 7.
y *Gen* 1. 27.
z *Gen.* 2. 19, 20, 23.

knew the nature of them, *and for whom they were created* [a], *but amongst them all, he finds not a help proportionable unto himselfe* [b], and therefore consulting with God in this temporary and created wisdome, and measuring himselfe with God, *as he had done with all the workes of Gods hand*, (besides that workmanship of himselfe in whom the woman was [c]) falls infinitely short of holding proportion with God, even as the rest of the creatures fell short of holding proportion with himselfe, and hereby degenerating from God *propagates and begets sin, wrath, death and hell in his soule, and thereby becomes a sonne of death and perdition* [d], made and filled up by the ruine and destruction of that Image of God in himselfe, in which he was so happily made, and generates and begets sinne in himselfe as he is a creature, no other way *but through that righteousnesse and holinesse that is in his Creator*, that being the occasion, (as hath been said) but no proper cause at all, no not in the least: so that sinne is not but *as it is propagated in and by a creature*, and yet not without respect unto that righteousnesse that is in the Creator, consulting with and about it according to the capacity and principles of a creature, and not according to the light and revelation, wisdome and principles of the Creator, even that holy word or minde of the Lord *made manifest in the flesh* [e]. Righteousnesse also is no created thing, for it is that blessed and increat being that gives being unto all things *and this also propagates, begets and generates it selfe in the way of the Sonne of God, Jesus Christ our Lord, who was made in the similitude of sinfull flesh, and by that which is sin in it self, condemnes sin in the flesh* [f], *yea he was made sin in us, that knew no sin in himselfe* [g]; that is, he was made that which in it self is nothing but sin, if by it selfe, it intermeddle with the righteousnesse of God, *and hereby doth righteousnesse generate and propagate it selfe in and with respect unto us*, for righteousnesse consulting with our infirmities by those principles, and according to that wisdome that is in God, thereby *begets and generates that holy and innocent Son of God* [h], who otherwise could never be made knowne nor manifested unto us;

a *Gen.* 1. 29, 30.
b *Gen.* 2. 20.
c *Gen.* 2. 21, 22. *Gen.* 5. 1, 2.
d *Ioh.* 17. 12. 1 *Tim.* 6. 9. 2 *Thes.* 2, 3.
e *Gen.* 3. 3, 4, 5. 1 *Cor.* 2. 11, 12. 1 *Cor.* 2. 4. to 11. 1 *Tim.* 3. 16.
f *Iam.* 1. 17, 18. 1 *Iohn* 5. 18, 19. *Rom.* 8. 3, 4.
g 2 *Cor.* 5. 21.
h *Luke* 1. 34, 35. *Iam.* 1. 21. *Gen.* 18 9. 15.

us; but hereby he makes himselfe righteous in time (for all creatures are in time) who is also from eternity, else time and eternity could not be propagated in that one act of our salvation: even so also the creature that is in time, making it selfe sin, by that righteousnesse that is in God *makes it selfe an eternall sinner, who otherwise could not bring forth sin and death of such a race*, and in the one and the other there is a filling of the places with dead bodies, or a filling up by ruines, and these ruines are multiplied both in the one and in the other, according to the diversities of glory that appears in the Revelation of the Son of God, and hence the extent of his Government and Judgement is brought in, in these words:

He shall wound the heads over many Countreyes, or he doth wound the head over or in a great Countrey.——

The word here translated *wound*, signifies to wound to death, kill, blast, cause to wither and bring to nought: the word *head* is read either in the singlar or plurall number, and signifies the chiefe or principle, the life or beginning of a thing, as the head or beginning of a Fountaine which is the life of the streames, or the top or head of any thing that springs up, as also the root of any thing that growes in the earth; the word *great* signifies either great in quantity or great in multitude: great in quantity comprizing all things in one, and so *there is one Prince of the power of the ayre*[i], *one God of this world who blinds the eyes of such as believe not*[k], and great in multitude also, as one being transfused into all, and so *his name is Legion for he is many*[l], and so the word translated *Countrey* signifies either the whole world or any particular Nation, Countrey, confine, parcell or tract of ground, circumscribed and bounded within it selfe; our Lord therefore wounds or causeth to wither that head or heads, yea root and branch of that great and multiplyed one that is in the world in generall, and in every particular of it, and here our Prophet *alludes unto all those*

i *Eph.* 2. 2.
k 2 *Cor.* 4. 4
l *Mark* 5. 9. *Luke* 8. 30.

Kings

Kings of Canaan, situate in that one Nation, discomfited and overcome by Josua even as one, as also to all the heads of the Nations round about them, into whom the very same spirit was diffused, by which they became enemies unto Israel, for *when the most high divided unto the Nations their inheritance, when he separated the Sons of Adam he set the bounds of the people, according to the number of the children of Israel* [m]: So that in whatsoever the Son of God is honored, lifted up and advanced by, in the very same thing appeares the dishonor shame and confusion of the Nations, even the men of this world: For, if the inheritance of the Saints in the Sonne of God be made manifest, and rightfully distributed and given unto them, then doe the Nations, and men of this world appeare to be intruders and usurpers in all that ever they do or may possesse, in any thing wherein they seem to stand in relation unto, or to have any respect unto God therein, but for the severall relations betwixt creature and creature, the Saints of God doe in no case disregard nor neglect, and hence it is, *that their warfare is spirituall* [n], onely seeking to advance the Son of God in the Kingdome of God, and not to deprive any man of his orderly interest of whatsoever he enjoyes of the things that appertaine unto this life [o], yea the division of tongues in that confusion of languages, or *in the beginning of the Kingdome of that mighty hunter which is Babell, Erech, Acad,* and *Calney, in the land of Shyner* [p], is nothing else but the advancement of this Kingdome of our Lord, when those cloven or those dividing, distributing and fiery tongues sit upon *our Apostle and high Priest of our profession, speaking unto every man in his owne language,* uttering the very same speech that himselfe speaketh in his owne heart [q], condescending and coming downe, yea taking up the very lip or language which we naturally speake in our selves, thereby to open and interpret that one heavenly language and speech of the Father unto the Son in the variety and severall waies, wherein it hath infinitely expressed it selfe unto us, therefore is the Spirit expressed in that place in the plurall number, cloven and fiery *tongues,* and in the singular

m *Deut.* 32. 8.

n 2. *Cor.* 10. 4.

o *Psal.* 115. 16.

Mat. 22. 18. *to* 22.

p *Gen.* 10. 10.

q *Rom.* 10. 6 7, 8. *Deut.* 30. 11, 12, 13, 14.

singular also, and *it* sate upon every one of them, to declare that all of them are of one lip and language, as all the earth was before the division [r], yea, even that division that was made in *Adam* at the first [s], and that every one of them hath all, so as to be able to speake to all sorts, estates and conditions of men, and is made able to preach the Gospell *to* [t], or as the word may be read *(in) every creature*, so that it shall become either a savour of life or else a savour of death unto all, and therefore must either finde a voluntary submission unto it selfe in the forsaking of all the waies of sinfull flesh [u], or else they will appeare *mockers, maliciously dispiting, and casting grosse aspersions upon that Spirit of Grace, by which it speaketh and uttereth it selfe unto them* [x], *though they judge themselves unworthy or discern themselves unmeet for the Kingdome of God* [y].

Our Lord therefore *wounds the Dragon* [z], *and breaks the* M *head of Leviathan* [a] in a twofold respect; first, as hee is a Priest, secondly, as he is King: as he is a Priest he blasteth and causeth to wither the head or heads of that Son of perdition, even that righteousnesse of man, or all excellencies of the creature in the way or waies of God, in what manner, time, place or person soever they might seem to put forth themselves; his root therefore which is caused to wither is this, namely, his interposing of some creature, action, accident, time or thing between God and himselfe, *looking upon that tree (so rooted) to be pleasant, desirable and fit to make one wise* [b], that is, to beget and bring forth a wisdome whereby the creature may have another wisdome in the things of God besides that which is in God himselfe, and this root (when our Lord appears) must needs be blasted, wither and come to nought; for, there is nothing in the creature that can cause to grow or spring up unto God, for nothing can go beyond that which it is in it selfe, and that proper sphere wherein it naturally worketh, and therefore the creature not being in its owne nature the Creatour [c], it is impossible that ever it should worke it selfe or any other unto God [d], who is in himselfe *infinitely beyond and above the reach of it* [e],

r *Act.* 2. 3, 4.
s *Gen.* 11. 1.
t *Gen.* 3. 12, 13.
t *Mark* 16. 15.
u *Gal.* 5. 24, 25, 26.
x *Luke* 14. 33
x *Mat.* 12. 24 *to* 28
y *Act.* 17. 32
Act. 13. 45, 46.
z *Isa.* 51. 9.
a *Psal.* 74. 14.
b *Gen.* 3. 6.
c *Isa.* 55. 8, 9
Ezek. 28. 9.
Isa. 31. 3.
d *Isa.* 2. 22.
Ier. 10. 23.
Iohn 6. 44.
e *Iob* 38. *the whole chapt.*
1 *Cor.* 2. 9.
1 *Cor.* 2. 14.

and therefore it is, *that when that uncleane ſpirit goeth out of the man* whoever interpoſeth ſomewhat between God and himſelfe that he may grow up to God by it, *ever walketh abroad and wandreth through dry places*, namely ſuch as have no moiſture or unction found in them to effect his ends in making himſelfe to be at eaſe and excellent, *but is ſeeking reſt and finds none, onely returnes multiplyed into his own houſe againe worſe then he went out, for the end of that man is worſe then his beginning* [f]; and this is the very root of that man of ſinne, who at the firſt riſe of him interpoſed ſomewhat between God and himſelfe, to make himſelfe thereby excellent and acceptable to God, beſides that which properly flowes from God himſelfe [g], which root takes place in all naturall mens hearts unto this day, and *is that root of bitterneſſe that where ever it ſprings up hath trouble* [h], *yea pierceth through with many ſorrowes* [i], and this Chriſt cauſeth to wither or dries up, ſo as it growes not, nor hath place in his Kingdome [k].

f *Iob.12.43*
g *Gen.3.5,6*
h *Heb.12.15*
i *1 Tim.6. 10.*
k *Iſa.35.10* *Iſa.51.11.*

Againe, the top or branch of this man of ſin is this, namely, hereby he would grow up to be like, and to hold correſpondency with God [l], but when he by theſe things comes to meaſure himſelfe by, and to compare himſelfe with God, then doth it ſerve for no other end *but to kindle wrath in himſelfe, and God becomes a conſuming fire unto him* [m], even ſo *as both root and branch are burned up* [n], and this office doth Chriſt as he is a Prieſt, *offering up (burning and conſuming) all the fat and the ſweet, the beauty, glory, and excellency of the creature* [o], which is a thing moſt acceptable unto the Spirit of God in the hearts of all the Saints [p], who have their eyes opened to ſee their glory to conſiſt in another and not in themſelves [q], which is as farre tranſcendent and above the glory of a creature as the Creatour is above the worke of his hand, *the builder of the houſe above the houſe that is built* [r]. But it is moſt miſerable, and a thing not tollerable to behold by any carnall or corrupt heart and mind, who judge of all things according to the fleſh and the principles of a creature, for the life and glory of the Son of God muſt needs bee death

N

l *2 Theſ.2.4*
m *Heb.12. 29.*
n *Mal.4.1.* *Iſa.5.24.*
o *Levit.3.3 4.5.* *Levit.9.10.*
p *2 Cor.4.7*
q *Col.3.3,4*
r *Heb.3.3,4*

death and destruction unto the flesh, yea to all carnall conceptions and practises which in themselves would be the glory and excellency; for take away the beauty and glory of a creature unto the eye and view of a creature, and nothing but feare, sorrow, shame and sin implanteth it selfe in the soule, looking upon it selfe so stript, laid wast, and bereaved of his own proper excellencies, even as he is a creature in the very own and proper nature thereof[r]; and this our Lord doth

[r] *Gen.* 3. 18. *Gen.* 4. 5, 14

In many Countreyes or in all Continents, as the word will beare.

That is, in whatsoever the glory of man (as he is properly a creature) may appeare, or in what it might be contained or circumscribed, the glory of the Son of God blasts it, and brings it to nought: if his excellency might appeare in power, it is withered and becomes weakenesse when God appeares[t]; if in righteousnesse Pharasaicall it is blasted and becomes sin when Christ appeares[u]; if in wisdome, it is wounded and becomes foolishneesse when that wisdome of the Son of God is brought forth[x], and so in all things that appertaines unto man, and every one of these heads in their severall Continents is so *wounded, as having all the rest in it*, and all of them are so vanquished and overcome, *as they doe but onely bring downe that one head of that one man of sin and son of perdition*[y]; and hence ariseth that wonder in corrupted Israel, *that every one doth sheath his sword in his brothers side*[*]: The severall wayes of headship in the going forth and exercise of that man of sin, worketh strife, debate, and dissention even in himselfe, for as he is multiplied in headships, even so is he in opposition within himselfe, and that unto the devouring and destruction of himselfe in and by each other[a], *whilest Israel the first-borne of God, stands still and onely appeares in sight*[b], *standing on the Sea-shore singing triumphantly unto the overthrow*[c]: Againe, the Lord Christ wounds and causeth to wither both root and branch, even

[t] *Dan.* 5. 1. *to* 6.
[u] *Mat.* 5. 20 *Luke* 15. 16
[x] 1 *Cor.* 3. 18.
[y] 2 *Thes.* 2. 3.
[*] *Exod.* 32. 27.
[a] *Gen.* 14. 1. *to* 11.
[b] *Exod.* 14. 13.
[c] *Exod.* 14. 30, 31. *Exod.* 15. 1.

the head or heads in many or in all Countreyes, or Conti-
d *Rev.* 15. 3 nents, *as he is King of Saints* d, as well as he doth *as hee is Priest of the most high*; for when the fat and the sweet is burned up and consumed in the creature, as he is a creature, nothing but misery and wretchednesse can appeare unto the sight and view of any naturall eye, and this wretchednesse hath its head or heads also, yea its top and its bottome, its
e *Col.* 1. 17. root and branch: the root of it is this, namely, that the
Act. 17. 25, creature hath no bottome, being or subsistance in it selfe e,
28. which in the eye of a creature is most miserable, for in a naturall eye and according to naturall principles, man is hereby made more miserable then any other creature whatsoever; for all other creatures may (in a sense) be truly said, to have their motion, life and being in themselves and not in God, though God give it unto them, yet so as unto things abstracted from that life and being, which is in him-
f *John* 1. 1, 2 selfe *and is himselfe* f, even as we see a man gives forme and
3, 4. being unto a watch, and winds up the springs to move to such a period, so that the watch all that time is in motion, but it can in no wise be affirmed to be the motion of that man, although his art and skill have given unto it that motition, even so the sun, moon, and stars have their motion, but it cannot be said, that their moving is the motion of the Son of God, so also the plants, beasts, and foules of the ayre have their being, life, and motion to a certaine period given unto them by God, but it cannot be said that that is the life, being, and motion of the Son of God, for then it were a like sin violently to take away the life and motion
g *Act.* 4. 25, of them, as it was in *Herod, Pontius Pilate*, and the Jewes
26, 27. to take away the life and motion of Jesus Christ g: But there cannot be any creature in heaven or earth, or under the earth found in the life, being and motion of the Son of God, but onely man, no more then there is any found created in the image of God but man alone, for it is impossible that there should be any more Images of God then one,
h *Deut.* 6. 4 for there can be no more images of a thing then there is of
1 *Tim.* 2. 5. subsistances and beings in that thing, therefore *God being one* h,

his

his Image is onely one; there cannot be more ſhadowes then there are ſubſtances, *but the ſubſtance is one, therefore the ſhadow is but one, and onely to be found in man alone*, who is the modell, epitomy, or breviary of all other creatures, *and in him onely God is truly ſaid to be one with all his workes*[i], *and that all things are reconciled together, both things in heaven and in the earth*[k]; adde further, that there is no image or ſimilitude of God propoſed unto the creature conſiſting of any thing that is excellent beſides himſelfe, for *his image is his wiſdome*[l], *and his wiſdome is himſelfe, ſo is Chriſt ſaid to bee the brightneſſe of his glory, and the ingraven or expreſſe forme, faſhion, or face of his ſubſiſtance or being*[m], and of that can no reſemblance be framed or made, but it is an Idoll whatever it be, or in what age of the world ſoever brought forth, erected or ſet up, therefore it is ſaid, *take heed unto your ſelves for yee ſaw no image when the Lord ſpake unto you in Horeb out of the mideſt of the fire*[n], and tells them, that if any manner of ſimilitude be made, *it is the corrupting of themſelves*[o], for God himſelfe is the cauſe, matter, ſubject and manner of his owne Image, and out of him, or abſtracted from him, can none be made nor ever was, (that can be pleaſing unto him) no more then the Son of God can be propagated out of or abſtracted from the Father[p], which if he ſhould *hee could not then be God*[q], *as he is*; ſo that God is the matter and ſubject of his owne Image, even as man is the matter, cauſe and ſubject of his owne ſin, yet neither of them are made knowne in their operations but with reſpect unto the other, for ſin hath not its operation but with reſpect unto God, nor doe Gods operations appeare to be but with reſpect unto ſinfull man: So that there is nothing in man (that is in his owne nature) that is any jot of image, or ſimilitude, ſhadow, type, or reſemblance of God, no further then as it ſtands in direct oppoſition unto God, and ſo becomes a direct diſſimilitude unto him, which can be proper unto no other creature but unto man alone, becauſe hee judgeth of nothing concerning himſelfe but with reſpect unto God, unto whom he naturally tendeth, *even as the ſtarkes*

i *Col.* 1. 17.
k *Col.* 1. 20.
l *Pro.* 8. 12. *to* 31.
m *Heb.* 1. 3. *compared with Col.* 1. 15.
n *Deut.* 4. 15
o *Deut.* 4. 16 *to* 19.
p *John* 1. 1, 2, 3.
q *John* 17. 21. *John* 14. 7. 8, 9.

r *Iob* 5.7. *Isa.* 50.11. *sparkes fly upward* r through that secret propensity that is in his nature, by vertue of that first act of his creation, wherein God was made the proper center of his soule, yea even he in whom he had his being in that glorious worke of his creation, and therefore must looke unto him in all actions, and for all happinesse, even as the earth inclineth after the heavens for heat and moisture to make her selfe fruitfull, though so farre remote in nature and divers from them s, and hereby judging of God and of the things of God, according to the eye or sight of a naturall mind t, brings himselfe into opposition against God in all things, for there is no excellency in the creature, unto which the heart of man can goe forth, but he in the pursuit of it (if grace prevent not) sets it in the place and room of God, expecting some excellency from it whereby to commend himself unto God, *and so worships the creature and idolizeth it, attributing some excellency unto it*, as it (with himselfe) hath relation and respect unto God, therefore it is, *that we must not only leave and forsake, but even hate father and mother, and wife and children for Christ's sake, if we will be his Disciples* u, that is, wee are to hate them in respect of the height of that love and affection which naturally runs out unto them, which is never to stay till it idolize and set them in the place of God unto our selves, so that as wee must hate Idolatry, so also them and all other things in that respect, and if wee look at the creatures as to be a type or image of God in their operations and excellencies, as they have respect unto each other, so as that we are prevented by grace from the pursuit of them, in climbing up unto that which the minde of man naturally leads unto, then by a Christian and enlightened mind they are brought into competition with that which is the truth and durable substance it selfe, else they doe not appeare as a type or shadow, and if so wee behold them, then doth their glory and beauty fade, *even as the flower of the field, yea they wither like grasse, and perish in the Kingdome of our God* x, *and prove vaine, yea lighter then vanity, only the word of the Lord that abides for ever* y, taking its forme and figure,

s *Hos.* 2. 21. *Ier.* 14.4.

t *Psal.* 65. 9. *to* 13. *Psal.* 143.6. t 1 *Cor.* 2. 14.

u *Luk.* 14.26

x 1 *Pet.* 1. 23.24. *Rom.* 14. 17

y 1 *Pet.* 1. 25.

figure, yea raiſing up it ſelfe in its owne image and operations out of nothing in our nature, but onely from that which in it ſelfe is in direct oppoſition unto that Image and durable Word of God, *that ſo the Kingdome, power and glory may be of him* z, *and through him, and to him for ever, Amen*.

Therefore the proper types, figures and characters that are found in our nature in the way of the Kingdome of God, are no better then ſuch as were found in thoſe Fathers after the fleſh, *who fell in the wilderneſſe* b, which our Apoſtle tells us, *that they are written for our admonition* or inſtruction, *upon whom the ends* or finiſhings, or dyings of the world (that is in all its glory) *are come*: The word *come* ſignifies to come from high to low, yea to fall downe as a thing brought to nought, when ever the glory of God appeares in his Saints; hence it is that our Prophet *David ſees an end of all perfection whatſoever* (*proper unto the nature of a creature* c) *onely the Commandement or that Law of the Spirit that is in Jeſus Chriſt* d *is exceeding broad* e, large, and extenſive in all its dimentions, reaching unto all times and places, which the mind of a creature (not being able to comprehend that glory and extent that is in the word of God) alwayes propounds God unto it ſelfe as another thing then that which indeed he is, in that way of Chriſt, and ſo falls ſhort in all things of that which is the proper being of the creature, and thence he makes himſelfe miſerable and reſtleſſe, even as a thing that hath no ſtay or ſubſtance to reſt upon, and in it ſelfe is ponderous, even like unto a man upon a ſteep and high place propoſeth a thing unto himſelfe to ſtand upon as a ſubſtance, adventuring his whole waight thereon and it proves but a meere ſhadow, ſo that it comes to paſſe hee tumbleth himſelfe downe in ſuch ſort as he is ever falling, and this is the branch that ſpringeth out of the above named root in this miſerable ſtate and condition of man, namely, a defection, fall or motion from God, even unto the utmoſt point of deſpaire, and that irrecoverably in or with reſpect unto any thing that is in or of himſelfe, or in any or in all the creatures, which makes his miſery to bee

z *Mat.* 6. 13 *Rom.* 11. 33, 34, 35, 36.

b 1 *Cor.* 10. 1. *to* 11.

c *Pſal.* 119. 96.

d *Rom.* 8. 2.

e *Pſal.* 119. 96.

ſuch

such as being ever in the terror of the fall, so as he never comes unto any bottome, *for it is become a bottomelesse pit which onely the Angell that descendeth downe from heaven having a key in his hand, can open or shut* [f], yea he can open it so as that wicked one, *yea all the wicked of the world shall goe downe into it, even all Nations that forget God* [g], and he can so shut it that they can never come out againe, neither can any of the sons of God enter thereinto, *who are redeemed by the bloud of the Lamb* [h], *who hath overcome it* [i]: This miserable state and condition of man in the head or in the root and branch, our King Christ withereth and vanquisheth when he appeareth, yea *when that princely Champion* [k] *or Son of righteousnesse ariseth, who hath healings in his wings* or in all his motions in us [l], communicating his light with us [m], then do we behold things as he beholds them, that is, we see them then to be such as they are, and as he hath made them to be, and then must we behold the glory of mans subsistance or being to be in his Creator in that way of Christ, and not to be in himself as abstracted from God as the rest of the creatures, who were never made in that image of his, nor had their proper being and subsistance in him, so as to be but one intire work [n]; and thus we see the root of this misery withered, and blasted, *(yea dried up like unto that great river Euphrates* [o]*)* when we perceive our selves *to be set in that heavenly and stedfast place or places in our God through Christ* [p], so that as *our life is hid with Christ in God*, even so are all things in and of a Christian, which he may be said to have, or to be from the eyes of the world; for hereby our King Christ gathereth us up into unity and community with himself, which is the onely glory of this Kingdome, namely, *to loose the prisoners and let the oppressed and captives go free, to feed the hungry, and refresh and comfort the feeble and mournfull soule* [q], and herein is that branch of our misery also withered and dried up, as well as the root, for out of our defection and depth of such a fall we grow up into perfection in that glory, dignity, *and perfection of the Son of God, or of Sons of God* [r], so that our glory, Resurrection and exaltation in the things

f *Rev.* 9. 1, 2.
g *Rev.* 20. 1. *Psal.* 9. 16 17.
h *Luke* 16. 23, 24, 25, 26.
i 1 *Cor.* 15. 55.
k *Psal.* 19. 4, 5, 6.
l *Mal.* 4. 2, 3
m *John* 1. 4. *Psal.* 36. 9.
n *Ephes.* 2. 10.
o *Rev.* 3. 14. *Rev.* 16. 12.
p *Eph.* 1. 3. *Eph.* 2. 6.
q *Isa.* 61. 1, 2, 3. *Luke* 4. 18, 19.
r *Gal.* 4. 5, 6 *Heb.* 2. 10.

things of God can never be fathmed or found out [s], but are of like extent with the fall into that bottomeleſſe pit, for this exaltation of the Son of God, is *a making of him higher then the heavens* [t], which could not be but from this ground, for the heavens are highneſſe or *heights* in themſelves, but he is made height out of a bottomeleſſe gulfe, to the praiſe of the riches of his grace for ever, even as the ſtate of the wicked is made or becomes a bottomeleſſe pit by falling from ſuch a height of majeſty and infinite glory, which by his creation he was made in, ſo that we can cry out with admiration, *oh the height yea and the depth alſo of that love of God in us through Jeſus Chriſt* [u]! Mans miſery therefore by Chriſt our King, is wounded or cauſed to wither both in root and branch, and that *in many or in all Countreyes, or Continents*, that is, even in all things wherein the miſery of man is contained, or can any way appeare, for he being that wherein the creature hath its ſubſiſtance, who is infinite in himſelfe in all excellencies and glory, muſt needs gather it up and fetch it out of all its infirmities and frailties, for being infinite he cannot but extend himſelfe unto them, and accordingly exerciſe his Power, Kingdome, headſhip and domination, in the deliverance and releaſe (of that which is become himſelfe) from them all, mans nature having no other being or ſubſiſtance, but what it hath in him alone [x], neither hath the Son of God any motion or operation either in reſpect of aſcention or deſcention, but what he hath in mans nature alone; and hence is the manner of his repaſt, brought in by our Prophet in his purſuit of and exerciſe of authority over his enemies, laid downe in theſe words:

[s] *Rom.* 11. 31,32,33, 34,35.
[t] *Heb.* 7. 26
[u] *Rom.* 11. 33.
[u] *Rom.* 5. 5. *Rom.* 8. 39. 1 *John* 2. 5.
[x] *Acts* 17. 28.

He ſhall drinke of the brook in the way, as alſo the iſſue and event, the ſum and reſult of all in theſe words, *therefore ſhall he lift up his head*, or therefore ſhall he liſt up heads, for the word is plurall, and anſwers to thoſe heads that are ſpoken of before, which are wounded or killed, or withered.

But this or theſe are revived or lifted up; theſe words therefore by atrim or elegant alluſion unto *Gideon* and his Souldiers going out againſt that great Army of the *Midianites* [y], doe ſet forth

[y] *Judges* 7. *the whole chapt.*

forth and declare the way of *the humiliation and exaltation of Jesus Christ the Son of God, that Judge of Israel* [a], *yea that high Priest and Captaine of our salvation* [a], in his vanquishing and destruction of all the enemies thereof in *Gideon* and his souldiers set out plurally, as in many, even in three hundred, and here set out as in that *one only begotten of the Father the Son of God, who treads the wine-presse alone, and none but he to help* [b]; *Gideons* souldiers drinke of the water to declare the weakneſſe of that whereby they are tried, or of that wherein their triall lies, *as they descend downe into the valley, where the Army of the Midianites lay even as grashoppers* [c], not onely in a low descent as in a valley, but fortified with the hills and mountaines of this present world against *Israel*, as the word valley signifies not onely a low place, but fortification also, even as a valley is fortified with hills: Now we know that water is weake in it selfe [d], and therefore our Apostle adviseth *Timothy to drinke no longer water but a little wine, because of his stomacks often infirmities* [e], shewing thereby (by an allusion unto water, and a weake stomack) what he ought to doe in the course of his Ministery, that is, that weakneſſe and infirmity is not to be applyed unto weakneſſe and infirmity, but strength (signified by wine) is to be applied unto infirmity, and so comes the cure of it, that is, the weake things of man are not to be applied unto man, but unto the Son of God, whereby they receive strength and cure: So saith the Baptist, *I indeed baptize with water*, that is, my Baptisme hath no life nor spirit in it at all, teaching what our nature is that the Word of God comes downe into, but the life, spirit and power is in the Baptisme of him *that comes after me, that is greater then I, whose shooe latchet I am not worthy to loose* [f], teaching thereby the authority, power and strength that our nature is taken into, and ascendeth up unto *in that Word and Spirit descending upon it, and uttering it selfe unto it* [g]; so also the Prophet *Ezekiel* telling of the weakneſſe of all flesh, saith, *that all knees shall be feeble or faile as water* [h]: So that *Gideons* Souldiers are to drinke of weakneſſe for their triall, in that their descent to destroy the Adversary; so is our Lord Christ also said to drinke of the brooke in his descent, in wounding the heads of all Continents, yea all Adversaries in whatever they may

a *Psal.* 72. 1 2, 3, 4. a *Heb.* 2. 10. b *John* 3. 16 *John* 1. 14. *Isa.* 63. 3. c *Iudges* 6. 5 *Iudges* 7. 12 d *Ezek.* 7. 17 *Lam.* 2. 19. e 1 *Tim.* 5. 23. f *John* 1. 26, 27. g *Mat.* 3. 16 17. h *Ezek.* 7. 17

O

may be made manifest. By brook here ſignifying the ſame thing that thoſe waters doe which *Gideons* ſouldiers drinke of, onely the word uſed here for brook, ſignifies a ſtreame that runs ſwift and abundantly, occaſioned by ſome great fall of ſnow or raine from an high, even ſo as the brook of our infirmities ariſing from our fall, from that happy condition man was made in at the firſt.

In this point, three ſorts of *Gideons* ſouldiers are to be noted, Firſt, ſuch as out of feare turned backe, and of them were two and twenty thouſand, theſe were ſuch as conceived their owne weakneſſes would be their fall and ruine [i], for the adverſaries had nothing but the arme of fleſh to come againſt them with; ſo that in their owne feares they exalted and ſet up the arme of fleſh, which power their adverſaries onely had and no more, which to feare *is a like ſinne as to truſt in it, and ſo equally ſhewes in the curſe* [k]. The ſecond ſort were ſuch as would go on, but they conceived and concluded that weakneſſe in themſelves (intimated in thoſe waters) was a defect and hindrance unto them, in that worke of the purſuit and overcoming of the adverſary, and ſo they make uſe of it, *bowing and kneeling downe to it, to make uſe of it, as in its naturall place as it runs in the river*, and muſt of neceſſity breake that method and order in march which our *Gideon* had and hath ſet his ſouldiers in, and by that were diſcarded ſeven thouſand. The third ſort were ſuch as lapt up the water with their hands as they paſſed along, as no breach of ranks nor any hindrance in their march at all, that is, they took or doe take up this water or weakneſſe out of its naturall place, *lapping it up with their hands even as a dog doth water with his tongue*, that is, they take it up into unity according to that art, skill, device or Miniſtery, (ſignified by the hand [l]) wherein or whereby the Son of God hath taken our infirmities into unity with himſelfe, even ſo as by taking it hee devoures and deſtroyes it as theſe ſouldiers devouring the water by their hand, taking it out of its naturall place ſo as it becomes no hindrance, but a refreſhment and an incouragement in their purſuit of the adverſary, yea ſo as it gives them intelligence of the certainty of the overthrow of them, even as that dreame of that poore and weake barley cake diſcovered unto them

i *Iudges* 7.3

k *Ier.* 17.5. *Rev.* 21.8.

l *Pſal.* 77. 20. *Pſal.* 137.9. *Iſa.* 53.10.

them the ſpirit of feare and terror that was in that mighty hoſt
m *Judg.* 7. 13, 14. of the *Midianites* [m], even ſo doth the frailty and infirmity of mans nature (taken away by Chriſt) diſcover the ſtrength or rather the weakneſſe, feares and troubles that are in all ſuch (be they never ſo many) who have not the *ſtrength, courage, and conſolations of the God of Iſrael amongſt them* [n], for hee onely knowes how to carry his people out againſt all adverſaries, ſo
n *Pſal.* 29. 11.
Pſal. 68. 34. *Pſal.* 46. 1. *Pſal.* 8. 5. o *Iſa.* 41. 1. *to* 14. as *they ſhall never faile in ſucceſſe* [o], but are like unto *Joſeph, who though the archers have ſorely grieved him, and ſhot at him, and hated him, yet his bow abides in ſtrength and the arms of his hands are made ſtrong by the hands of the mighty God of Jacob, from thence is the Shepheard or feeder the ſtone of Iſrael* [p]: Thus doth
Iſa. 43. 1, 2, 3. our Prophet here in looking back at an act formerly done in the view of men, declare and fore-tell what is and ſhall come
p *Gen.* 49. 23, 24. to paſſe, as that which is the very life and ſpirit of that former act concerning our Lord Jeſus, *how he drinkes of the brooke in the way*, that is, the Son of God deſcending into our nature takes our weakneſſes and infirmities upon himſelfe, even out of that ſtream and currant and from that proper place wherein by nature they run, (ſo taking them up in his hand, that is, by his wiſdome, skill, ordination, office and Miniſtery, as he is a Prieſt for ever for that purpoſe) as that they become the infirmities of the Son of God, even as truly and really as his power and righteouſneſſe is made ours, and becomes the righteouſneſſe and power of the Saints, and therefore of neceſſity muſt be devoured, deſtroyed, and cauſed to vaniſh away for ever, for no frailty or infirmity can poſſibly abide upon that holy and harmleſſe one, but are diſpoſed of for the benefit and incouragement of all his in the purſuit of the adverſary, for *by death he overcomes him that hath the power of death* [q], *and by ſin condemnes ſin in the fleſh* [r], caſting it ſo in its cauſe by its owne arguments, that it can never implead againſt us any more [ſ]; and this is as naturall and proper for that hand, laid on in his ordination and Miniſtery, as it is for the tongue of a dog to lap or take up water out of its proper place unto himſelfe, and this is done *in the way*, that is, in the way of his humiliation without any ſtay, ſtop or hindrance of his exaltation at all in the deſtruction of his enemies: The word tranſlated *way*, ſignifies ſuch a way
q *Heb.* 2. 14
r *Rom.* 8. 3
ſ *Rom.* 8. 33, 34.
z *Cor.* 15. 55, 56.
Rom. 6. 17, 18.
Rom. 6. 14.

wherein

wherein is order and method, as to march in rank, so that the Son of God our high Priest in this his way of humiliation keeps his ranke, order, and method with the Father, not failing to hold correspondency with him in wisdome, power, glory, eternity, emensity and all manner of dignities, no not for a moment, for then he should cease to be God, and so to be a Saviour, *for salvation belongs onely to the Lord* [t], so as to save, and the creature is only the saved of him, *once and for ever* [u]; the way then of the humiliation of the Son of God is his descent into our nature, which is the *going downe of our spirituall Gideon into the valley to vanquish all Israels adversaries, in which hee drinks of that great brook or streame of our weaknesses and infirmities*, whereby he refresheth himselfe in the devouring and taking of them away, for he destroyes and takes them away, as he is and hath the power and vertue of the Son of God, upon whom they cannot tarry, nor against whom prevaile: so alse is he refreshed, as he is and hath the infirmities and weaknesses of the son of man, from which nature these *are taken and carried away* [x] *in the abolishing of them* [v], *removing them* [z]; *and purgation of our nature* [a] *from all sin and uncleanesse, putrifaction and corruption whatsoever* [b], *and that at once in one offering of himselfe for ever* [c], and hence it is, *that he sits downe at the right hand of God* [d], which is the lifting up of his head in this place, or in the plurall number *heads*, noting hereby that various and multiplied way of exercise of his authority and headship in all the world, both in the subduing of his enemies, and wonderfull advancement of his Saints, and thus the humiliation of our Lord Christ becomes no lesse then his exaltation and lifting up for ever, for in the very same act of the Son of God his descention into our nature, and becoming a poore and fraile man, yea a creature in us, who in himselfe is the Creator, in that very act reciprocally and interchangeably is the nature of poor, silly and weak man advanced and raised up into the state and dignity of that holy and eternall Son of God, therefore the Prophet saith, he was taken from prison and from judgement [e], or as the word is in the Hebrew, *from a narrow strait, or to an narrow strait*, for the word *min* signifies either to or from, therefore that which the Prophet reads to, the Apostle reads from,

t *Psal.* 3. 8.
u *Psal.* 68. 19 20.
Psal. 144. 10
u *Heb.* 10. 10.
Heb. 7. 27.
Heb. 9. 25, 26. 27. 28.
x *Isa.* 53. 4. *Ier.* 50. 20.
v *Eph.* 2. 15.
z *Psal.* 103. 3.
a *Heb.* 1. 3.
b *Eph.* 5. 27
c *Heb* 10. 10
d *Heb.* 10. 12, 13.
e *Isa.* 53. 8.

f *Isa.* 59. 20 from, *the Redeemer shall come to Sion*, saith our Prophet f, *and to them that turne from iniquity in Jacob*, which our Apostle alledging saith, *the redeemer shall come from Sion and turne ungodlinesse from Jacob* g, so that to a narrow strait of infringement from all dignity and glory is he taken, as he assumeth our nature and condition: but in this is he also taken to judgement, or into a large place of dominion, or of discerning of all things, as our nature is made one with that potent and all-seing eye of the Word of God, and so our Apostle expounds that place of the Prophet, saying, *in his humiliation his judgement is exalted* h, *or in this strait and narrow place is the place of his freedome and inlargement*, or *in his humiliation is his exaltation*; for as hee makes himselfe strong through our weaknesse, so doth he inlarge himselfe through our narrow and straight condition, and exalts himselfe through our baseneſſe, and in that shewes himselfe to be the Son of God, for man cannot performe works of that nature, man onely can honour himselfe by things which in the esteeme of man are honourable, but out of things that are base and vile he cannot doe it, and upon this ground our Apostle affirmes of him, saying, *thou madest him a little lower then the Angells, crownedst*, or in the present tence, *crowning him with glory and greatnesse* i as a continued and perpetuated act, or as the word will beare, without straining it, *thou diminishing him makest him great*, therefore the Prophet k (whence our Apostle takes the phrase) saith, *thou madest him a little lower then God*, for the word there is *Elohim*, so that to make the Son of God lesse then God, is to diminish him, and make him to bee that which in it selfe is nothing of God, so that by how much the son of sorry man is made higher and above the condition of a meere creature in Christ Jesus, being stated in the dignity of the Son of God in his exaltation, even by so much is that glorious Son or Word of God, debased below the condition of a creature, in that way of his humiliation, for all creatures in the act of creation *are vehemently good* l, but he becomes in us, *sin* m, *sorrow* n, *death* o, *hell* p *and a curse* q, in his redeeming and delivering of us from that state of our degeneration, and therefore that which is properly the humiliation of the Son of God must be the glory and exaltation of the Son of man, the

g *Rom.* 11. 26.

h *Acts* 8. 33

i *Heb.* 2. 7.

k *Psal.* 8. 5.

l *Gen.* 1. 31

m 2 *Cor.* 5. 21.

n *Isa.* 53. 3

o *Hos.* 13. 14

p *Psal.* 16 10

q *Gal.* 3. 13.

nature

nature divine considered in the one, and the nature humane in the other, without unity of which two no Christ that ever was, nor that ever shall, therefore when ever the vertue and power of our sin takes hold on him in this unity (without which unity our sinne cannot become his) in that very same act and moment the vertue and power of God takes hold on us, *and the spirit of grace and glory rests upon us* r *or abides in our nature* s in that his suffering, without which his dignity cannot become or bee made ours t, therefore *his drinking of the brook in the way is the exaltation and lifting up of his head.* Hence appeareth a great mistake in the Ministrations of this world in our time and age, for the Gospell is not to be preached simply as to a creature, which is a meer creature, no more then it is to be received and accepted of as simply coming from a creature, for *it is the Gospell of God* u, *which is neither received from man, nor yet by man* x, therefore those are much mistaken in that Scripture which saith, *goe and preach the Gospell to every creature* y; supposeth from thence that the Gospell brings every creature alike unto God in the same happy estate, (according to their capacity,) for the word is, *goe and preach the Gospell in every creature*, that is in every creature, as in the life and spirit of it it centreth in man, for as every creature was made for man, and with respect to man, so also every creature centers in man, according to the scope, drift, aime, life and spirit of it, as it is eternized and shall endure and abide for ever; but the drift, scope, life, and spirit of man centreth not nor resumeth unto it selfe all, no nor any of them to rest satisfied in, therefore in naming of and seeing into the nature of every one of them at the creation, *he finds not a help amongst them all fit or meet for him* z: So that the scope, drift, life and spirit of man, onely centreth in God, in whom he must have rest, strength, stay and stedfastnesse a, or else he *wandreth in weaknesse and is unstable, and full of tumult and trouble for ever* b, the Gospell then is *preached in every creature*, as all of them are centered and considered in man, who is the end of them all, and hath in him the very nature and vertue or that which sympathizeth and holds a correspondency with them all and every particular, so that as to his well being he cannot thinke of an utter anihilation of any one of

r 2 *Cor.* 13. 9.
s 1 *Pet.* 4. 14.
t *Iohn* 14. 16
Heb. 2 9, 10, 11.
u 1 *Thes.* 2. 2.
x *Gal.* 1. 11, 12.
y *Mark* 16. 15.
z *Gen.* 2. 18, 20.
a *Psal.* 27. 1 *Psal.* 46. 1. *Ioel* 3. 16. *Psal.* 140. 7.
b *Iam.* 1. 6, 7, 8.

of them, for ſo even in man God aſſumeth and uniteth himſelf unto his whole worke, as it is conſidered in him alone and no other wiſe, *for in man is the perfection of all Gods worke and labour, as alſo the ceſſation of it, and perfection of reſt, for God ceaſeth from his worke* [c], in that he becomes poore, weak, and ſilly ſon of man, *or duſt of the earth* [d], which is farre from performing and doing the worke of an eternall God [e], *man alſo ceaſeth from his owne workes* [f], *as he is made in the Image of God, yea the Son of the living God* [g], *who can doe nothing after the will of man, or frailty of the fleſh* [h], *but according to the will and power of God worketh effectually in all manner of workes and operations, ſuting and agreeing with the life and dignity of the Son of God* [i], in whom both labour and reſt are fully conſummated and perfected *once and for ever* [k] even as labour and reſt were in the creation of the world at the beginning [l]) therefore as the Miniſtery of the Goſpell hath not its root and originall in any that is a meere creature, *but in him who is the Son of the eternall God, yea God himſelfe bleſſed for ever* [m], and therefore is it called *the Goſpell of God* [n], *and is not from man but from God*, even ſo the proper object of this Miniſtery (to whom it goeth forth) is not a meere creature upon whom it worketh and hath its effect, in whomſoever it *becomes a Saviour unto* [o], for the object of it in the choſen of God, to whom it gives intelligence, and upon whom it naturally and effectually worketh, are onely ſuch as are innobled with a ſtate and condition above a meere creature, *being made the Sons of God through Ieſus Chriſt* [p], ſo that it findeth and diſcovereth a ſpirit in them of reception, correſpondent unto, yea even the ſame with that which doth declare and divulge it, which muſt be the ſame which at the firſt inſpired them, that ſpake it [q], which is a ſpirit ſurpaſſing the ſpirit of a meere creature, for it is the Spirit of God, *for holy men ſpake as they were moved by the holy Ghoſt* [r], and in ſuch onely *it is ſavour of life unto life* [ſ], and ſuch onely are the diſtributers and diſpenſers of it as goe forth to preach *in and by that Spirit which raiſed up Jeſus from the dead, and in which hee was quickned and went and preached alſo to the ſpirits that are in priſon, who were diſobedient when once the long-ſuffering of God abode in the dayes of Noah* [t]; ſo that the object of the Miniſtery of the Goſpell

in

c *Heb.* 4. 10.
d *Gen.* 2. 7. *Gen.* 5. 1, 2.
e *Pſal.* 30. 9 *Iſa.* 40. 6, 7, 8.
f *Heb.* 4 10.
g *Luk.* 3. 38
h *Iohn* 3. 13
i *John.* 9. 3, 4 *John* 10 37, 38.
k *Heb.* 9. 12. *Heb.* 1. 27.
l *Gen.* 2. 1, 2
m *Rom.* 1. 6 *Rom.* 9. 5.
n 1 *Theſ.* 2. 2
o 2 *Cor.* 2. 14, 16.
p *Gal.* 4. 6. *Rom.* 8. 15, 16, 17.
q 2 *Pet.* 1. 20.
r 2 *Pet.* 1. 21
ſ 2 *Cor.* 2. 16
t 1 *Pet.* 3. 18 19, 20.

in those to whom it is a savour of death unto death r, upon whom it also worketh effectually though not naturally, as from it selfe, as a proper cause but accidentally or occasionally, the true and proper cause, of death being in and from themselves s, unto whom it becometh such and not in the Gospell, so that it doth also discover a spirit in such, that is as far below a creature as the spirit of the *Saint and holy one of God is above a creature* t, *that being the spirit of God* u, *and the other the spirit of Satan* x, *the one the spirit of Christ* y, *the other the spirit of Antichrist* z, the one *the wisdome of God* a, the other *the wisdome of the Serpent* b, for the wisdome, art and skill of man in looking upon and judging of the things of God in its owne light, is so subtill and guilefull that it turnes *truth into a lie unto it selfe* c, *righteousnesse into sin* d, and so is not onely a *Serpent to beguile it selfe and others* e, *but also a Dragon to destroy and devoure both it selfe and others* f, for it was never the ordination and appointment of God (in the way of Christ) that man should behold and judge of the matters of God by the light and wisdome of a creature, but *by to the light and wisdome of the Creatour* g, no more then *Iohn* was appointed or sent of God *to be the light of the world, but came onely to beare witnesse of that light* h, or then the hand was appointed to see for the body, and *yet it is of the body* i, or for it selfe by vertue of any thing that is in it selfe, but onely by that vertue that is in the eye, with which it hath union, and by which it perfectly seeth, though in it selfe it is not an eye nor hath any light at all but onely by vertue of the confluence of that which is properly in the eye it selfe k. The Son of God therefore descending into this low estate, yea, lower then simply to be made a creature, *for he was made a curse* l, *which no creature in its creation is* m, hereby overcomes and takes away the curse, else could it never have been taken away from us, no more then we can bee blessed *but onely by having unity with him through faith* n, *who is blessednesse it selfe* o, and in this act of humiliation, he saith, *thou wilt not leave my soule in hell*, or in *Sheol*, that corrupting pit p, *neither wilt thou suffer thy holy one to see corruption, but wilt teach me the way of life*, that is, death or this humbled condition could not hold him, no not for a moment of time, but in that very way or act (wherein he becomes

r 2 *Cor.* 2. 16.
s *Hos.* 13. 9. *Mat.* 15. 11. *Mar.* 7. 21, 22, 23.
t *Mar.* 13. 11. *Luke* 11. 13.
u 1 *Cor.* 3. 16.
x 2 *Cor.* 4. 4.
y *Rom.* 8. 9.
z *Eph.* 2. 2.
a 1 *John* 4. 3.
b 1 *Cor.* 2. 7.
c 2 *Cor.* 11. 3.
d *Rom.* 1. 25.
e *Rom.* 7. 8, 14.
f 2 *Cor.* 11. 5.
g *Rev.* 12. 3, 4.
h 1 *Pet.* 5. 8.
i *Isa.* 64. 4.
k 1 *Cor.* 2. 9, 10.
l *John* 1. 6, 7, 8, 9.
m 1 *Cor.* 12. 15, 16.
n *Mat.* 6. 22.
o *Gal.* 3. 13.
p *Gen.* 1. 31.
q *Heb.* 10. 39.
r *Heb.* 11. 2.
s *Rom.* 9. 5.
t *Psal.* 16. 10.

t Gal. 4. 1, 2 subject to be taught, as *under a tutor or governour* t) he ſees life, *and is ſet at the right hand of God, where are pleaſures for ever*
u Pſal. 16. 11 *more* u, and ſo doth he *drink of the brook in the way*, and in that *he doth lift up his head* or is exalted for ever, *farre above all principalities and powers, and hath a name*, or authority *given unto*
x Phil. 2. 9, 10. *him in or at the which every knee ſhall bow* x, *both of things in heaven and in the earth, yea and under the earth*, yea even ſuch as
y Iude 10. verſe. are made lower then properly the earthly or naturall condition of a creature is y, and hence it is, that our Apoſtle reaſons from
z Pet. 2. 12. * Pſal. 8. 6. that eighth Pſalm, *thou haſt put all things in ſubjection under his feet* * : *now in that he ſaith, all things are put under, he left nothing,*
a Heb. 2. 7, 8 *or nothing was exempted that was not put under him* a ; ſo that the exaltation of Chriſt is that wherewith the Son of man or the humane nature is dignified, otherwiſe it could not be *a putting of things under him*, if in caſe they were ſo by nature ; for all
b Iohn 1. 1, 2, 3. things are under him by nature, as he is God b, and therefore in that reſpect cannot admit of an action of putting them *or making them to be ſo*, for it is impoſſible that the Creator ſhould
Rom. 9. 5. Gen. 1. 1. be otherwiſe in himſelfe *but above the workes of his hand* c, as
c Iſa. 45. 11 12. our Apoſtle reaſons from *Moſes* and Chriſt, *that as he that builds the houſe is greater and more honourable then that which is built* d,
d Heb. 3. 3, 4 ſo is it in this caſe, for nothing can be ſaid to be put under Chriſt as he is God, ſeeing all things are ſo (without gainſaying) by nature, therefore the exaltation is properly of the humani-
e Heb. 7. 26. ty and not of the Divinity which indeed *is height it ſelfe* e, though it be exalted onely in and by the Divinity, even as the humiliation is properly of the divine nature and not of the humane, for the humane nature cannot be lower then it is by
f Gal. 3. 13. 2 Cor. 15. 22. nature in it ſelfe, being in the fall *become a curſe* f, but the divine nature is onely humbled and made low in and by the humane nature, for in it ſelfe it can admit of no ſuch thing g, and
g Mal. 3. 6. therefore the humiliation is of an infinite value and extent,
h Heb. 2. 8. which makes our Apoſtle to adde thoſe words, *and yet we ſee not all things put under him* h, which to a naturall eye or eare ſeems a plaine contradiction, the words are, *we ſee not all things*, or *we ſee not any particular thing whatſoever* under or below him, for it being the humiliation of the Son of God it was to the greateſt and utmoſt degree of debaſement, ſo that nothing was

or could be lower then that condition was, which he tooke upon him, for if there had, then had he fallen ſhort of a perfect and abſolute *overcoming and vanquiſhing of ſin and death*, and then had our ſalvation failed, therefore ſaith our Apoſtle, *Chriſt was made a little lower then the Angells, and in ſuffering of death crowned with glory and honour*[i], *that he by the grace, favour, or mutuall imbracings of God*, as the word ſignifies, might in man, that is, in our nature *taſte and feel death in all*, or in every particular part, way, or kinde of it[k], being made ſo low as nothing can be lower, therefore he adds, *that the Captaine of our ſalvation is made perfect through ſufferings*[l]: Such and ſo many and great as the glory of his exaltation is in bringing ſons to glory anſwerable to that is his debaſement in that condition, out of which he fetcheth and taketh them, therefore in the way of his humiliation doth he lift up his head, and is exalted for ever. To this comes that of the Apoſtle, when hee ſaith then or henceforth the end, finiſhing, accompliſhment or perfection (as the word tranſlated end ſignifies and denotes unto us) *when he ſhall deliver up the Kingdome to God even the father*[m], or when he hath given up or put into the hands, put into truſt or yeelded all regallity and Soveraignty to be in and onely belong unto him, who is the father of all dignity, excellencie, and power, at which time or in that very act of yeelding or giving all unto God, he doth evacuate, empty, or make void the creature of all rule, authority, and power in all things whatſoever that concernes the glory and dignity of the Kingdom of God, *for he muſt* or it is expedient and needfull, yea *he doth raigne ſtill*, or[n] to the end *to put downe all his enemies under his feet*, this is the very end of his raigne to put all Gods enemies under foot, now whatſoever is in man by nature, is an adverſary, yea is in hoſtility, as the word ſignifies, againſt God, therefore the reign of Chriſt muſt of neceſſity bring under, or elſe he were not a perfect victor, overcomer, and conquerour over all, and then could not he obtaine the glory of the Son of God, therefore he adds, *that the laſt enemy that ſhall be deſtroyed is death*[o]; by this word laſt is meant the baſeſt or the loweſt of enemies, and it is the loweſt and baſeſt in that it deſtroyes, ruinates and utterly ſpoiles it ſelfe, therefore the word tranſlated deſtroy, ſignifies

i *Heb.* 2. 9.
k *Heb.* 2. 9.
l *Heb.* 2. 10.
m 1 *Cor.* 15. 24.
n 1 *Cor.* 15. 25.
o 1 *Cor.* 15. 26.

ſignifies

nifies unthriftineſſe, to the undoing and loſſe of it ſelfe, for the Son of God is made ſo low by the ſuffering of death, as that the death comes into competition and ingagement with the life of the Son of God, and ſo muſt of neceſſity conſume, waſte, ruinate, and looſe it ſelfe, being that the Son of God muſt live eternally, elſe he were not God, *and ſo death is ſwallowed up in victory* p, hence it is that the Pſalmiſt ſpeakes ſo elegantly, *thou haſt put all things under his feet, all ſheep and oxen, yea and the beaſt of the field, foules of the ayre, and fiſh in the ſea, that paſſe through the paths of it* q, this is mans Lordſhip, and according to the naturall workings of his mind and underſtanding hee perceives his dominion as he is a man, when hee comes into competiton with the inferiour, ſenſuall and terrene creatures, they ſerving to this end, namely to give dimention, and to manifeſt the nobility and excellency of that ſpirit which the Creator had indued him withall, by which he ſaw that Lordſhip, and dominion which he had over them all, being they were all made in ſubjection unto him, and farre under and beneath him, therefore *could he not finde a fit companion or conſociate for himſelfe amongſt them all* r; this man can doe by that naturall and common underſtanding which he hath implanted in him, even as he is a creature, and in this death doth not properly conſiſt, therefore no ſpeech of death whilſt he is ſaid to be converſant in and about theſe things, that is ſimply to reſpect the creature in his thoughts, words, or actions: but when this naturall underſtanding (proper unto man ſimply as he is a creature) workes upon and is converſant in and about the things of the Creator, then by how much the more hee would be like his Creator which ſo farre tranſcends and is above all the creatures in the world, by ſo much is he debaſed, and made under and below all creatures in the world, and this is that death which is deſtroyed ſ, for being a death of that nature, when ever wee looke upon it by that light and revelation of the Spirit, that comes onely *from that Father of lights*, then is it in this, as in that former way of nature, ſo now in this way of grace, for this death, ſerves to no other end, but to mete out, *as with a metwand or meaſuring line* t, to give dimenſion unto that life that is in the Son of God, whereby

p 1 Cor. 15. 54.

q Pſal. 8. 6, 7, 8.

r Gen. 2. 20.

ſ Hoſ. 13. 14 1 Cor. 15. 54, 55, 56, 57.

t Rev. 11. 1.

T

by he ſees the height of his Soveraignty, dominion and Lordſhip for ever, which without it could never appeare, nor bee made manifeſt in a creature, but muſt of neceſſity have been hid and lodged in himſelfe for ever; and then had not *his goodneſſe appeared* [u]; and if not his goodneſſe, then *not his light* [x], and *that light which appeares not is darkneſſe* [y]; *and if God ſhould not be light, he were no God at all* [z]: and thus uncontrouleable, and without all controverſie, doubt or ſcruple, doth God convince our hearts of that breaking forth, *and revelation of himſelfe unto us in the face of Jeſus Chriſt* [a]: and hereby doth death, being made ſo low, extinguiſh, put out, vanquiſh, and deſtroy it ſelfe for ever, in that it ſets out that life and light, which is in that faith of the Sonne of God, which otherwiſe could not appeare to, or in the Saints: and of ſuch uſe is that unto the Saints, and choſen of God, as to lift them up unto life, and light, of comfort for ever, through that wiſdome which is in God, which is nothing els but the *King of terrour to all the men of the world*, who look upon the things of God with a naturall and carnall eye [b]; for *Chriſt by drinking of the brooke in the way, is exalted as head, governour and ruler over all*, which thing the world is not aware of, neither will it know and underſtand, and therefore can never give Chriſt the honour of his death, nor confeſſe the excellency, glory, fruit, profit and comfort of the croſſe of our Lord [c]. The exaltation then of the Son of God is the beholding of himſelfe, from the depth of that low eſtate of his humiliation, which he hath onely in man, which gives dimenſion unto it, in its height, for ever; and the humiliation of the Son of man is the beholding of himſelfe, in or from the height and dignity which he hath in God, and that gives dimenſion to his low eſtate, out of which he riſeth, and ſilenceth the *fleſh from uttering or conceiving of the leaſt cauſe of boaſting for ever* [d]. Therefore the Pſalmiſt when he *beholds the heavens, the worke of the finger of God, the moone and the ſtarres, which thou haſt created* [e]; from the conſideration of the heavenly bodies, and works of God for him, or in him; thence doth ariſe his humiliation and abaſements, therefore he ſaith, *what is man*, (or, *what is it man*) in way of admiration, *that thou conſidereſt him*, or remembreſt him [f]? For the word ſignifies to memorize, or begin againe:

u *Tit.* 2. 11.
Pſal. 39. 19.
19.
x 1 *John* 1. 5.
z 1 *Joh.* 2. 9, 10, 11.
y *Mat.* 6. 23.
a 2 *Cor.* 4. 6
b *Iob* 18. 5. *to* 21.
c *Gal.* 6. 14
Iam. 1. 2, 3, 4.
2 *Cor.* 12. 9 10.
Rom. 8. 35, 36, 37.
d 1 *Cor.* 1. 27. *to* 31.
e *Pſal.* 8. 3.
f *Pſal.* 8. 4.

againe: as if he ſhould ſay, doſt thou that art ſo high and glorious, yea ſo full of varieties of excellencies, and glory, even as
g 1 Cor. 15. 41. the Moone and the Starres are in themſelves g: Doſt thou remember, or take thy beginning in man? for as the Son of God is eternall, and ſo without beginning, or time, as he is God, ſo is he alſo in time, and takes a beginning as he is man, and this puts man to ſilence, for ever opening his mouth in any excellencies of the creature, in the things of God, when once he ſees how
h Pſal. 8.4. the Eternall takes a beginning in him h; and ſo (as the word will beare) memorizeth and eternizeth himſelfe in ſuch a fraile and momentany thing as man is, even as the heavens are monumentized in the earth, without which their vertue, glory and o-
i Hoſ. 2. 21, 22. peration, could never be ſeene, nor made knowne i; therefore he adds thoſe words, *viſiteſt him*, or makeſt him the object of
Pſal. 65. 9. to 13. thy conſtant act, of ſight, and aſpect, even as the Sun looks forth upon the earth, for the continuall revivall, refreſhment, fruitfulneſſe, and glory of it, without which it were altogether barren and undone. Yea the Apoſtle adds further, *He hath put*
k Heb. 2. 8. *all things under his feet* k: *Now if all things be put under him, it is evident that he is excepted, that did ſubject them, and put them under*: yea, he muſt be ſuch a one, that doth ſubject them, who is over all: ſo that all things in that loſt eſtate by mankinde, are infinitely below, and beneath Chriſt as he is God, and all things as they are in God, are infinitely above Chriſt Jeſus as he is man, and ſo ſuſtaines the nature of that loſt condition: and therefore both the humiliation and exaltation are complete and perfect in him alone: *For when all things are made ſubject unto, and ſubdued under him*, as he is man, by another, *which is God, bleſſed*
l Rom. 9. 5. *for ever* l; that is, by another, in nature, not in ſubſiſtence and being. Now he that ſubjects and brings all things under, muſt needs in himſelfe be above all things, and ſo above him, unto whom they are ſubjected, as he is man; and therefore cannot in the leaſt (as he is man) ſubject, or ſubdue, no more then God himſelfe can be brought low or under, in reſpect of himſelfe, or his owne nature: no more can the nature of man ſubdue the enemies of our ſalvation, by any thing that is in, or of himſelfe, that is, in, or of his own nature: As a creature therefore muſt needs be ſubject in himſelfe, unto him that ſubdues all things;

and

and ſo the Son himſelfe, as he is man, is ſubject unto the Father as he is God [m]; and yet the ſubmiſſion, or ſubjection of the Son is not, but in the Father; nor is the authority and rule of the Father, but onely in the Son; ſo that the ſubmiſſion and authority are not found elſwhere, but onely in one and the ſame ſubſiſtance and being, and hence it is, that God is *all in all* in every one of the Saints, and they onely paſſive in themſelves or in their owne nature [n], but powerfull and operative in their Lord, or in and through that nature divine for ever, even as he is only active in himſelfe and his owne nature, but became paſſive in them or in their nature, and ſubject to death, which in himſelfe could never be, and yet is the one and the other reall and true, the operation, life, and reſurrection that is in that Word and Son of the Father, is as really and truly ours, *and we worke and live, and riſe from the dead by it* [o]; as our weakneſſe, death, and low eſtate is really his, *ſo as he ſuffered death and deſcended in and by it*, and therefore our Apoſtle affirmes, *that he that aſcends is the ſame that deſcends into the lowermoſt parts of the earth* [p], and thus is the humiliation and exaltation of our Lord made one, no leſſe abſolute and true *then that the divine and humane nature are one Chriſt, or one ſubſiſtance and Son of God the Saviour of the world*, and therefore the Apoſtle ſaith, *elſe what ſhall they do*, or (as the word may be read) *what ſhall he do that is baptized for dead, if the dead riſe not* [q], or as the meaning is, if death be not life, the deſcention the reſurrection, what ſhall he doe? or *how can he be the Son of God?* for if death be not made life in the very act of it, in that way of Chriſt, otherwiſe the Son could never be *baptized with the baptiſme of death* [r], if that death were not in that very act transformed into life, he could not be the Son of God, for *he cannot be held of death no not for a moment* [s], for then he were not God, therefore doth our ſpirituall *Gideon* and all his ſouldiers in him or with him, yea our King Chriſt, as in this Text, *and all that he hath made Kings to God the Father with him* [t] or in him, *doe drink of this brook in the way of the humiliation*, and in that very act is his exaltation, yea the *lifting up of his head*, or of their heads for ever, in the ſight and knowledge of which, ſhall all ſing *Halalujah* [u], that is, being interpreted, praiſe ye *Jah*, or praiſe we the Lord. AMEN.

m 1 *Cor.* 15. 27, 28.

n *Iſa.* 30. 7. *Phil.* 2. 13.

o *Col.* 2. 13. *Rom.* 8. 11. *Rom.* 4. 17.

p *Epheſ.* 4. 9

q 1 *Cor.* 15. 29.

r *Luke* 12. 50.

ſ *Acts* 2. 24

t *Rev.* 1. 5, 6

u *Pſal.* 150. 1, 6.

FINIS.